

# **THIS HISTORY OF OUR RELIGION**

IS

**MOST HUMBLY AND RESPECTFULLY**

DEDICATED

WITH HIS HIGHNESS'S GRACIOUS PERMISSION

TO

THAT PRINCE OF ALL PRINCES,

HIS HIGHNESS FARZAND-I-KHAS-I-DAULAT-I-INGLISHIA

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**KNIGHT GRAND COMMANDER, G. C. S. I.,**

OF

THE MOST EXULTED ORDER OF THE STAR OF INDIA,

THAT MOST ILLUSTRIOUS PRINCE, WHO IS MATCHLESS IN  
MAGNANIMITY AND GENEROSITY AND UNEQUALLED  
IN LEARNING AND STATESMANSHIP IN ALL INDIA,

BY

ONE OF HIS HIGHNESS'S MOST HUMBLE AND  
POOR ADMIRERS,

**THE AUTHOR.**



" We have quaffed the Soma bright,  
And are immortal grown ;  
We have entered into light,  
And all the Gods have known !  
What mortal can harm,  
Or foeman vex us more ;  
Through *Thee*, beyond alarm,  
*Immortal God*, we soar !

Atharva Veda, VIII. 48,3.



## PREFACE.

—:++:—

Being encouraged with the very kind reception that was accorded to my previous work, "Srikrishna, His Life and Teachings," both by the Princes and the People, and by European and Indian Official and Non-official gentlemen, I have been led to undertake this great work,—a work unique in its kind and never before attempted in India.

Our Religion is wonderful,—wonderful in many ways. It is not mere exaggeration to say that it is the parent of all the Religions, all the Literatures, all the Sciences and Philosophies of the world, either those of Egypt, Assyria, or Babylon.—Persia, China, Greece, or Rome. It is the parent of Magism and Parsism, Confuciusism and Buddhism, Judaism and Christianity:—it is the Mother of all Civilisation. Wonderful, therefore, is the history of the Aryas,—the noble Aryas who appeared on earth as the highest development of Man in the Evolution of Humanity.

But unfortunately no one,—none of my countrymen,—has made an attempt to place before the world the History of the noble

Aryas,—of their great and wonderful Religion,—of their sublime and cultured civilisation. None has answered where the Aryas were originally born, how they lived, thought, and worked,—how they grew, developed and expanded. No doubt many great European scholars, with stupendous study and indefatigable researches, with herculean labour and magnificent acumen, have written many wonderful works on our History and Religion, but they have done it, as it is natural, according to their own light. And unfortunately some of my countrymen have tacitly followed their leading. But none has said what the Aryas themselves had to say about them;—none has said what the Hindus might have to say about their forefathers' Religion and History according to their own point of view.

With great diffidence, therefore, I have undertaken this stupendous task. The book traces the History of the Aryas and of their Religion, Literature and Philosophy,—their manners and customs,—their civilisation and culture,—their development and expansion,—step by step from the pre-historic period to modern times.

In order to bring this great work to a successful completion, I can only labour,—and labour hard to the very last breath of my life, but its success entirely depends upon

the kind encouragement of my countrymen and of all lovers of History and Literature, and upon those noble Englishmen who are so freely giving their life-blood for the regeneration of poor India and her people. I, therefore, most humbly and earnestly appeal to the patriotism of my countrymen and pray in the name of the sacred love they bear for their Motherland, that they will kindly and generously come forward to extend their helping hands to me, considering it to be a National Undertaking, and not an individual work of my own.

My deep and heart-felt thanks are due to that great Prince, His Highness Maharaja Sir Sayaji Rao Gaekwar Bahadur, G. C. S. I. of Baroda, for kindly granting me a munificent donation of Rupees One Thousand and Five Hundred, thereby ensuring the sure and speedy completion of my work. His Highness has been graciously pleased to give me hope of further help, and has kindly done me the greatest honour by ordering my humble work to be translated into the two vernaculars of the Baroda State, namely, Guzrati and Marhati.

10, NARKEL BAGAN,

*Calcutta, the 1st Jan. 1904.*

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A  
COMPREHENSIVE HISTORY  
OF THE  
RELIGION OF THE HINDUS.

PRE-VEDIC PERIOD.

CHAPTER I.

CREATION.

“There was then neither *Sat*, nor *Asat*.<sup>\*</sup>  
There was no atmosphere, nor sky above. What  
enveloped all ?† Where in the receptacle of

<sup>\*</sup> *Sat* means that which exists and *Asat*—that which does not exist. These two terms have been translated by “Entity” and “Non-entity.”

† This is a translation of the 129th Hymn of the X Mandala of the Rig Veda. It has been translated into English by Colebrooke in his Essays, Vol. I, p. 30 ; by Max Muller in his History of the Ancient Sanskrit Literature, p. 559 Sq., and also by Muir in his Original Sanskrit Texts, Vol. V, p. 356. We need not say that it is very difficult,—nay almost impossible, to properly translate these Hymns into English, written as they are in an obsolete and archaic language.

what was It contained? Was IT WATER,—the profound ABISS?\*

“Death was not then,—nor Immortality. There was no distinction of day and night. That ONE breathed in calmness,—self-supported. There was nothing different from or above HIM.†

\* Compare Paradise Lost, Book II, 890-920 :—

“The Secrets of the hoary deep, a dark  
Illimitable Ocean, without bound,  
Without dimension, where length, breadth, and highth,  
And time, and place, are lost; where eldest Night  
And Chaos, ancestors of Nature, hold  
Eternal anarchy, amidst the noise  
Of endless wars.———This wild Abyss,  
The womb of Nature, and perhaps her grave,  
Of neither sea, nor shore, nor air, nor fire,  
But all these in their pregnant causes mixed.”

Compare also the Assyrian Story of Creation :—

“All that time the heaven on high was unnamed;  
In the earth below no name had been recorded.  
And Chaos unopened was their Sire.”

See also Genesis I., The Bible.

† The time of which we speak is millions and millions of years ago. Geology or Biology, or any of the other modern Sciences has not been able to fix the age when this Earth first came into existence. But to understand how the Aryas were born, and to know the basis on which we are going to build up this history, our readers should have got some idea of the Cosmogony of the world,—specially what the Hindu Sastras say about it and about the birth of the Aryas. They should also know something of the Chronology of the works on which we base this history. We give here a brief account of the Cosmogony, and shall speak later on how the Aryas were born. We shall try to fix the ages of the Hindu Sacred Books when we shall come to deal with them. We can only mention here that the Pre-vedic Period occupies a time when there was no Vedas, *i.e.* no less than 4000 B. C.

"In the beginning DARKNESS existed enveloped in DARKNESS. All THIS was undistinguishable WATER.\* The ONE that lay void and wrapped in Non-entity was manifested† by the POWER of TAPA.‡

\* The word here is *Salila*, which means in its present sense "water." But the Hymn evidently does not mean "water." Perhaps it means something which was the original *substance* of the universe. In other places instead of *Salila*, the words *Apa* and *Amba* are used.

† The word is *Jayata*,—literally "was born."

‡ It is very difficult to say what the Vedas exactly meant by *Tapa*. The great Sankaracharjia in commenting upon *Taittiriya Upanishad*, II. 6. thus explains it:—"Knowledge is called *Tapa*. As the Supreme Soul has no unsatisfied desires, no other sense would be suitable. The passage, therefore, means:—'He reflected upon the construction &c. of the universe which was being created.' *Tapa*, therefore was a sort of *rigorous* and *intense abstraction*." Dr. Roth adheres to the explanation of Sankara. (See his Lexicon S. V.) Muir thus supports Dr. Roth:—"Roth's interpretation is supported by a text in the Atharva Veda, X. 7. 38, as well by numerous passages in the Brahmanas. Thus in *Satapath Brahman*, X. 1. 5. 8. 1., Prajapati, who is described as being the Universe is said to have *desired* to propagate Himself and to have striven and practised *rigorous abstraction*. And in the same *Brahman*, XIII. 7. 1. 1. the self-existent Brahma is similarly related to have practised *Tapa*; and when HE found that it did not confer infinity, to have offered Himself in Sacrifice. The Gods are also said to have attained heaven and their divine character by *Tapas*. The Rig Veda, X. 661. 1. says that Indra gained heaven by *Tapa*, where the word can only mean *rigorous abstraction*. (See Muir's Sanskrit Texts, Vol. V. p. 371.) Max Muller explains it as *inherent heat*. (See his History of Ancient Sanskrit Literature, p. 561.) We consider, by *Tapa* the Hymn means *Omniscience*,—almighty Knowledge and Power,—of the Supreme One, by which this Universe was created. See further explanation of *Tapa* in the Vedantic Period of this history

"DESIRE\* first rose in HIM, in WHOM was the PRIMAL GERM of MIND,† and which

\* The word is *Kama*,—*Akayamata*. It is difficult to say what this *Kama* or Desire of the Great One was like. The commentator of *Taittiriya Brahman*, II. 8. 9. 5. thus explains it :—"The Vajasaniyins record that *Desire* is the cause of all actions. They say, Purusha Himself is actuated by *Desire*. And Vyasa too declares in his *Smriti*—that which *binds* this world is *Desire*; it has no other *bond*. Sankara says :—The Supreme Soul is not subject to the dominion of *desire* like men. He had no *desire* unfulfilled. He is independent of all things and also of Himself. For the interest of living beings,—so that they might enjoy life,—He originated *Desire* which is nothing else but TRUE KNOWLEDGE."

In the Vedanta this mysterious *Desire* of the Supreme one is named *Maya*,—the great Enchantress who created this Universe as an *Illusion*, having no separate and real existence of its own from the Great One. Sankara in his commentary on the Vedanta thus describes *Maya* :—"The Perfection of Knowledge, Will-Force and Energy finds their highest development in *Maya*."

† The word is *Mana*; but this *Mana* does not mean "mind." According to the Hindu Religious Books, *Mana* or mind is but one of the *Senses*. Here by *Mana* is meant *Mahata* or *Buddhi*, the first creation or evolution of Prakriti (See our notes in p. 10-11)—What is meant by this *Mana* or *Mahata*? It has been called the *Great Intelligence*. The Sankhya thus explains it :—"Owing to the disturbance in the three *Gunas* of Prakriti, (See our note in p. 9) the SEED of the Universe is created, and this *seed* is called *Mahata*. It is a little less manifested than *Tanmatras*. It is Spiritual Life—it is *Chaitanya* or Consciousness,—it is Understanding, Intelligence, and Knowledge. It is variously called Soul, Atma, &c. (See Sankhya Karika, translated by Colebrooke, Essays, Vol. I.)

In our humble opinion this *Mana* or *Mahata* may be called "*The Living and the Life-giving Seeds*" of the Universe, out of which have evolved every movable and immovable of the earth. Though ONE, it is manifested in the Universe as innumerable *germs*, out of which grew every living as well as non-living thing in the world.

sages, searching in their heart, found to be the *Rasmi*\* which connects Entity with Non-entity.

“This *Rasmi* stretched across these worlds below and above. Then *Ratodha* and *Mohima* appeared.† There was *Swadha* beneath and *Prayati* above.‡

“Who knows, who here can declare whence has sprung this Creation? The Gods § are subsequent to the development of this Universe; who then knows whence it arose?||

\* *Rasmi* means “Rays.” It has been also explained as “Bond or Cord.” It is the mysterious “Power” that connects Entity with Non-entity;—*i. e.*, that which, remaining on all sides and up and below the Universe, makes it manifest from an unmanifest state.

† *Ratodha* means Rudiments of Creation, and *Mahima* means “Powers,”—powers over “matter.” These words will be fully explained when we shall deal with the Hindu Philosophy.

‡ *Swadha* is Prakriti or Maya, and *Prayati* is Purusha. Sayanna, the great commentator of the Rig Veda, explains *Mahima* by five elements, *Swadha* by “food” or “matter,” and *Prayati* by “He who enjoys,” *i. e.* Purusha. The whole idea is clearly explained by us in p.p. 8-11.

§ By “Gods” the Hindu Sastras mean the higher ethereal beings. They believe in the existence of higher and lower beings than man; they are unseen by men, and they are endowed with different grades of “powers.” The unseen “Powers” of Nature, not their outward manifested forms,—such as those of water, air, fire &c., are also called “Gods,” they being the “Powers” of Prakriti.

|| This Creation Theory was promulgated no less than four or five thousand years ago. Since then the world has much advanced in learning and knowledge, but nothing new or better than this has yet been said.

“From what this Creation arose and whether any one made it or not,—HE who is in the highest Heaven is its Ruler,—He verily knows,—or even HE does not know.\*

In this UNDISTINGUISHABLE OCEAN then lay the GREAT ONE.† DESIRE rose in HIM, and ALL THIS parted, and at the same time united, into TWO LIVING AND ALMIGHTY FORCES ‡ which has been named PRAKRITI and PURUSHA.§

\* The entire Hindu Cosmogony,—namely that mentioned by the subsequent Hindu Religious Books, such as *Brahmans*, *Upanishads*, *Darsanas*, *Sanhitas*, and *Puranas*,—is based on this grand Hymn. See Satapat Brahman, X. 5. 3. 1., Aittirriya Aranyaka, ——— Manduka Upanishad, Vedanta Sara ———, Sankhya Karika, Manu Sanhita 1. 1. ——— Vishnu Purana, &c.

† The Puranas say that in the beginning. He, Purusha, lay in an infinite Ocean, and therefore He was called *Narayana* i.e. *Nara* (Purusha) and *Ayana* (water). See Manu 1. 1. 10; Vishnu Purana, Book II,

‡ Compare Kant—“Critique on Pure Reason;” also his opinion quoted in “The Birth and Growth of the Worlds,” p p. 32-33.

§ *Prakriti* and *Purusha* are two great mysterious STATES of the GREAT ONE, not distinct, nor separate from HIM. They might be called his two FORCES. *Prakriti* evolves Herself on the basis of *Purusha*, He being the foundation on which *Prakriti* built up this Universe.

Great and perpetual CHANGES went on over ALL THIS by the combined mysterious actions of these two mysterious Powers of the Unknowable Great One. Like the clay in a potter's wheel, Mother Prakriti, under the magic influence of the skilful finger of Purusha, went on evolving this wonderful Creation out of Herself.\*

*Prakriti* is Nature,—the plastic origin of all things,—the universal Material Cause of all. She is Eternal Matter† without beginning.

Purusha is infinite, because he has neither end nor beginning. He is *subtle*, because he cannot be seen. He is *omnipresent*, because he is everywhere. He is *Living*, because he gives life to every thing. He is *quality-less*, because he is beyond the three qualities, *Satwa*, *Raja* and *Tama*. He is *ever-lasting*, because he is neither produced nor producer. He is the *Seer*, because he sees and shows the Universe of Prakriti to all. He is called Brahma (Supreme One), *Atma* (Soul), *Jiva* (Life) &c.

Prakriti is like Purusha eternal, infinite and immortal. She is unmanifested, subtle, imperceptible, the living *Seed*, out of which this Universe has evolved. She is variously called Maya, Ignorance, Illusion, the Creative-Power of the Supreme One, the Desire of the Great One &c. Prakriti and Purusha, when manifested, are *Maya* and *Mahata*. Manu calls Her *Tama*; Iswara Krishna "Unmanifested." So says the Gita. Kapila describes her as the "Equilibrium of the three Gunas."

Though Prakriti is something akin to "matter," yet it is very very *subtle* and *living*. (See Dr. J. C. Bose's recent discovery). He says,—"matter" is "living."

\* See *Sankhya Karika*.

† Ibid.

She is indiscrete, and undistinguishable ; she is destitute of parts and inferable from its effects. She is productive, but no production.

*Purusha* is neither produced, nor productive. He is multitudinous, individual, sensitive, unalterable and immaterial. Unlike *Prakriti*, He produces nothing for Himself.\*

It is for the *contemplation* of *Prakriti* and from *abstraction* from Her that *Purusha's union* with *Prakriti* takes place, as the lame and the blind join to convey and guide each other. This *union* is from eternity, and from this mysterious *union* takes place Creation.†

\* See *Vedanta Sara*.

† The Sankhya explains it by an example as follows:—

*Prakriti* is like the dancing-girl, exhibiting Herself to and dancing before *Purusha*. He contemplates Her in ease and at leisure. She desists when She has sufficiently shown Herself. She does so, because She has been seen, and He desists, because He has fully seen Her. See *Karika* 59. 61. 66. Swami Vevakanand in p. 151 of his *Raja Yoga* says :—

"Nature's task is done, this unselfish task which our sweet nurse Nature had imposed upon herself. As it were, she gently took the self-forgetting soul by the hand, and showed him all the experiences in the Universe, all manifestations, bringing him higher and higher through various bodies, till his lost glory came back, and he remembered his own nature. Then the kind Mother went back the same way she came, for others who also have lost their way in the trackless desert of life. And thus is she working, without beginning and without end. And thus through pleasure and pain, through good and evil, the infinite river of souls is flowing into the ocean of perfection, of self-realisation."

The changes, expansions, manifestations, and developments of *Prakriti* are due to Her three inherent *Gunas*, namely *Satwa*, *Raja* and *Tama*.\*

Of these *Gunas*, the first and the highest is *Satwa*. It is alleviating and enlightening.

\* *Satwa*, *Raja* and *Tama*,—what are these three *Gunas*? As we base our new theory of the birth of man and of the various races, and specially of the birth of the Aryas, on these three *Gunas*, we shall try to explain them as fully as possible.

*Guna* literary means "quality," but *Satwa*, *Raja* and *Tama* are not exactly "qualities." They are called *Gunas*, because they are supposed to keep the "Self" bound in the "Body." They are rather *certain Substances* with peculiar physical, mental and spiritual characteristics. Out of them are formed "mind" and "body" of man as well as of all movables and immovables. Therefore if we know the peculiar characteristics of each of these three *Gunas*, we can easily know of which *Guna* a certain creature is the result. Men and races can thus be easily classified by these *Gunas*, because their different physical and mental characteristics are due to these three *Substances*. (See Chapters II. III. IV. & V.)

We have seen above what are the special characteristics of these three *Gunas*. The Gita, Chap. XIV. Slokas 5-16 says :—

"*Satwa*, *Raja* and *Tama*, these three *Qualities* of Nature bind down the eternal Self in the body of beings. Amongst the three, *Satwa*, from its untainted nature, from its being enlightening and from its being free from misery, keeps the Self bound with the attachment of happiness and knowledge. *Raja*, having desire for its essence, is of thirst and attachment. Therefore it binds the embodied Self with the attachment of work. *Tama* is born of ignorance, and therefore it deludes the embodied Self. It leads the Self to error, indolence and sleep.

*Satwa* remains if *Raja* is repressed, and *Raja* remains if *Satwa* and *Tama* are repressed. When "Knowledge" pervades

It is softening and soothing, attended with joy, pleasure, happiness, and bliss. Virtue, knowledge and higher and softer faculties predominate in it.

The second or middle *Guna* is *Raja*. It is active, urgent and variable, full of energy and strong faculties, and attended with avarice.

The third or the lowest *Guna* is *Tama*. It is heavy, obstructive and dull. It is attended with laziness, lowliness and ignorance.

Prakriti, owing to Her these three mysterious *Gunas*, produces out of Herself this great Universe. The first result in the chain of Her Evolutions is *Mahata* or *Buddhi*,—the GREAT INTELLIGENCE.\*

From this INTELLIGENCE proceeded *Ahankara*,—CONSCIOUSNESS.†

every thing in this body, then should one know that *Satwa* has been developed. When avarice, activity, fondness for works, want of tranquility and desire are born in this body, then should one know that *Raja* has been developed. When gloom, inactivity, error, and delusion are born in this body, then one should know that *Tama* has been developed."

Now one or the other, or two or three together, of these three *substances* may predominate in a man by either *birth* or by *association* or *culture*. For example, *Tama* can be raised by *association*, and *Raja* and *Satwa* by *culture*.

\* For *Mahata* see our note in p. 7.

† *Ahankara* is Consciousness,—idea of Ego or Individuality,—through which appears this Universe as a phenomenon of millions of manifestations, living and non-living.

From this *Ahanakara* were produced the five *Tanmatras* or the **RUDIMENTS** of Creation, or the invisible **ATOMS**.\* From them were produced the five grosser **ELEMENTS**, out of which came out in course of time this Universe of varied Manifestations. Thus did *Prakriti* go on evolving Herself; and thus in an unknowable age† started into space tens of millions of Suns and Stars,—the Gods of Light and Life.‡

Round each Sun in the course of thousands of years were formed many Earths and Planets,

\* *Tanmatras*,—the invisible *Rudiments* of the Universe, out of which grosser Elements appeared. Such original "atoms" or "matters" have been called by some of the great scientific men of Europe as *Protyle*. Such undeveloped "masses" in the sky have been named by the European scholars as *Nibulae*.

† Dr. Keys writes :—"The newly established time scale in Geology stretched out the age of our earth enormously beyond the generally assigned Biblical period. From six thousand years, the Geologist's best estimates were for more than 25,000,000 years for the stratified rocks alone." (See *Arena*, July 1901).

‡ The Great Shelly, like the Hindu Rishi, writes in his *Hillas* :—

"Worlds on worlds are rolling ever,  
From Creation to Decay,  
Like the bubbles on a river,  
Sparkling, bursting, borne away.

Dr. Green in his work. "The Birth and the Growth of the worlds," p. 58, after giving a summary of the modern investigations on this subject, says :—"Such then are some of the

and in this awe-inspiring Evolutions, our Earth came into existence as a fiery ball of vapoury gasses.

This fiery hot ball slowly began to cool, and in hundreds of years its upper layer turned into atmosphere and the lower water. Down below it was hot vapour still.

By and bye the water receded, and mud was formed. From mud Earth grew up with hills, dales, and mountains. By the hot rays of the sun, the water of the sea rose up into the sky, and came down again as rain, dew or frost; and thus were formed rivers, rivulets and lakes.

In course of time on the surface of the Earth grew up tens of thousand varieties of

more important hypothesis as to the growth that has gone on and is still going on amongst the celestial bodies. So speculative are they all, that the lapse of centuries seems to bring us no nearer to certainty."

We find, however, that the European scientific opinions are daily tending towards the Hindu Theory as explained above. For the European Theory of Creation, we can refer our readers to such works as the following :—

Hackel's History of Creation.

Winchell's Comparative Geology, and its Review by G. Darwin in *Nature*, XXXI. 25.

Harchel in Phil. Trans. Ci. 269. on the Construction of the Heavens.

Do. on the *Nebulae* in *Nature*, Vol. XXXII.

Buffon's Theory of the Earth, &c.

trees and plants. Innumerable kinds of variegated vegetation covered the earth with a sylvan vestment too beautiful to describe.

No sooner water and atmosphere, earth and vegetation, were formed, than *Living Things* appeared on earth. By Her mysterious evolutions, Prakriti went on creating innumerable living creatures, beginning from the lowest and gradually rising to the highest. Thus successively appeared millions of varieties of insects, fishes, reptiles, and birds, and beasts.\*

\* This Theory of the Law of Evolution is a recognised Truth in all the Hindu Religious Books. They nowhere mention that this Earth with all its creatures started into existence all at once. They have distinctly mentioned that the Earth gradually evolved from the subtlest state—from *Tanmatras*,—and in the course of millions of years vegetation and animals appeared, and finally man was born.

The following quoted from the Aetteriya Aranyaka. B. 2. supports what we say :—"He created the guardians of the world. To Him they came with thirst and hunger (*i.e.*, they wanted to have their ordained works). He showed them the form of a cow. They said, "That is not sufficient for us." He then showed them the form of a horse. They said, "That is not sufficient for us." He then showed them the human form, and they exclaimed, "Well done ! Wonderful !"

The well-known Pouranic story of Vishnu's incarnations clearly points it out :—He first became the "fish," then the "tortoise," then the "boar," then the "Lion," then the "Dwarf," and finally "man."

In Europe the Theory of Evolution was first started by Wolfe in 1759. (See his Theory of Epegenisis). Bonnet, Geofray, St. Heakel, Owen and others followed up the theory, and Robinet improved upon it in his great work "*La Nature*." But the finishing touch was given by Darwin in his two epoch-making works, "*The Origin of Species*," and "*The Descent of man*." The theory was pushed forward by many, specially

Prakriti did not stop here. Her highest handicraft up to now was Ape which was physiologically more developed than any other creatures. Therefore in the rising scale of Creation, monkey was followed by chimpanzee, which in its turn was followed by a creature midway between man and animal. And finally at last MAN evolved.

by Wallace and Huxley. R. Lyddiker says in the *Indian Review*, Aug, 1901 :—"The acceptance by a large majority of those whose opinions are of any value of some form of evolution (not necessarily natural selection) as the true explanation of the origin and relationships of animals and plants may indeed be justly regarded as the crowing triumph of the Victorian Era."

But there is a fundamental difference between the Hindu and the European Theories. The European Theory says that the Original Man was born in the *womb* of an ape-like creature, and gradually improved by Natural and Sexual Selections ;—that ape again was born in the womb of a lower animal, and so on to the lowest. The Hindu Theory is that the Original Man was not born in the *womb* of a monkey, chimpanzee or of any creature or animal, nor the *Aryas* in the *womb* of a Negress, or a European that of a Malay. From the *original germs* the earthly creatures spontaneously began to appear, first the subtlest, dullest, undeveloped ones,—then gradually, step by step, one species after another, as a *chain* having the same mechanism and system all through out, to the highest specimen of man. All men are not born of the same man and woman ; as for example, from one seed all plants did not grow, nor all horses or monkeys of the world are born of one mare or one monkey. Man was born in the rising scale of Creation no doubt after the highest developed of the monkey-kind, but the Hindu Theory means that his birth was *just after*, and not in the *womb* of that creature. The first births of all things were spontaneous from the original Seeds or Germs of Nature. The second and subsequent births are by "reproduction," and their improvement and degeneration were due to "Natural and Sexual Selections."

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## CHAPTER II.

### THE BIRTH OF BLACKMEN.

The primival MAN did not spring from a single stock or from one ancestral type.\* He arose under varying circumstances in different climates and at different geological periods. The original source of Nature which caused his primitive development existed in the same degree in all the temperate regions of the earth, and wherever the favourable circumstances were capable of producing and fostering into maturity the human being, there he appeared,—every where adapting himself in constitution and growth to the local variations of the environments. He was not even developed any where by a single pair, but by hundreds of pairs.†

\* Fetherman says :—"The unity of the human race is simply a theological fiction. The same causes necessarily produce the same effects in any given circumstances. The existence of similar external conditions and surroundings, the same primordial climates, possessed of inherent power of specific development, *must* necessarily produce the similar types of organic beings in isothermal regions, though they may be separated by immense oceans and inaccessible mountains." See his Physical History of Mankind.

† Many great European scholars have supported this view,—notably such great men as Goethe and Grimm.

Who were the men then, that were born first in the world? Were they the perfect specimen of man? Or were they the men who stood at the lowest step of humanity?\*

Prakriti worked from the subtlest to the grossest. From the elementary elements,—from imperceptible and unseen atoms,—she produced earth and planets, water and air, light and space. Then appeared trees and plants, followed by innumerable living creatures.†

\* The generally accepted European view is that man was born very low, uncultured and undeveloped, and it is by continual organic inter-action, through sexual and natural selections, that the perfect typical forms of the human species were developed. The Hindu view is that all the different races of men were not descended from one parent or one sort of human beings. The Hindus do not admit that the Brahmans, Khashtrias, Vaisyas and Sudras were all descended from one portion of Brahma's body. The Hindus by no means be expected to say that they are born of Negro or Red Indian parents. Indeed it is preposterous to say that an exquisitely beautiful Georgian girl could possibly be descended from the ugly black Veddhas of Ceylone, how much "natural selection" there might be.

† Darwin says:—"The homological construction of the whole frame in the members of the same class is intelligible, if we admit their descent from a common progenitor, together with their subsequent adaptation to diversified condition. On any other view the similarity of pattern between the hand of a man or monkey, the foot of a horse, the flipper of a seal, the wing of a bat, &c. is utterly inexplicable." (See his *Descent of Man* p. 24). It is explicable only by the Hindu Sastras and by the three *Gunas*. (See our note in p. 9.)

But in all this rising scale of Creation, the *Tama Guna* of Prakriti predominated; *Raja* was but little manifested, and *Satwa* was in a dormant state.\* In the way in which Her evolutions were made in the vegetable and animal kingdoms from the lowliest to the highest,—from the *Tamasika* to *Rajasika* and from *Rajasika* to *Satwika*,—Her first born men were, as a matter of course, of *Tamasika* temperament and appearance. And men of *Tamasika* temperament and appearance must be black and ugly, dull and lazy, ignorant and indolent. †

\* See our note in p. 9.

† The predominating colour produced by *Tama* is black. *Tama* literally means "darkness."

The predominating colour of *Raja* is red. The literal meaning of *Raja* is "blood."

The predominating colour of *Satwa* is golden. *Sata* means "pure."

Therefore all dull black men are the production of *Tama*,—all fiery energetic red men are that of *Raja* and all good gentle, intelligent and golden men that of *Satwa*.

We admit that *Satwa*, *Raja* and *Tama* are not yet recognised by the modern Science. But apart from the constituents of the body,—everyone must admit that mentally men are either *dull*, or *energetic*, or *gentle*, having *ignorance*, or *activity*, or *knowledge* predominating in them. Besides these three classes of men, there is another class in which all these three *qualities* might be found more or less prominent. We therefore humbly submit that men cannot be classified in any more classes than the above four. We are certain that time will come when this Theory of the *Gunas* will be recognised as a scientific fact. It simply awaits the researches of a great mind.

Thus came about the birth of the black men over the earth.\* Like all other things in Nature, man began his career from the lowest beginning. Humanity had its childhood, and the first men born were but children of humanity, undeveloped and uncultured.† They plodded on with little or no difference from the beasts of the forests. They lived in the deepest nooks of the earth living in pairs, and having hardly any community or society to call their own. Majority of them were too dull and lazy to move about even for their daily food. They picked up fruits and berries from the nearest trees; a few amongst them

\* So far modern researches have been able to learn, the first men,—these blackmen,—were born in the southern portions of the earth, namely in Africa, India, Malay Peninsula, and Polenasia which was once a continent. One fact will certainly strike all our readers that the blackmen are found within a certain limited area and not beyond. They are found only on both the sides of the Equator, 29° degree North Latitude and 20° degree South Latitude. See our note on this subject in Chap. IV.

About the original birth place of man, the European views much differ. See Fetherman's works.

Darwin's Descent of Man.

Pickering's Races of Men.

Pritchard's Physical History of Mankind.

Primeval Man.

Primitive Folk.

Dalton's Antiquity of Man, &c.

† See the above works.

only had the energy to catch animals and eat them raw.\*

The monkey and the chimpanzee had body and mind, and had cleverness and instinct, but they had not the reason, nor the intellect, nor had they the power of thinking. Therefore they did not possess that highest gift of God,—the SPEECH,—the mother of all knowledge and civilisation. Without intellect, thought is an impossibility; and without thought, speech cannot be formed. Therefore the faculty of speech, whether exercised or not exercised, is the one mark of distinction between man and beast.†

The first men were speechless.‡ But they were soon followed by men who could express their thoughts by gestures. Some again were able to form a speech of imitation and some

\* For an account of the black races, see the above and also Dr. Bleek's "Cape and its People" and "Comparative Grammar of South African Languages."

† See Arch-Bishop Whitley in *Anthropological Review*, 1864 p. 158; Taylor's *Early History of Mankind*, Chap. II. to IV; Wedgwood's "On The Origin of Language"; Max Muller's "Lectures on Darwin's Philosophy of Language"; Whitney's "Oriental and Linguistic Studies, p. 297; Schlegel's "Chapters on Man," p. 101.

‡ See Hæckel's "History of Creation"; vol. II, pp. 293-333.

again of interjections,\* till at last rude languages came to be formed, which could not and did not improve owing to the *Tamasika* dull nature of the people who spoke them.†

Is there any chance to know when for the first time these rude human speeches were heard on the face of the earth? The Science

\* Dr. Sayce in his *Science of Language*, p. 110, says:—"The origin of language is to be sought in *gestures*, *onomatopæia* and to a limited extent *interjectional cries*. Like the rope bridges of the Himalayas and the Andes, they formed the first rude means of communication between man and man. Onomatopæic words and interjections came to be metaphorically applied to denote other ideas than those for which they properly stood, while the relations of Grammar were pointed out by the help of gesticulation."

† The dialects of savages, which most resemble what all languages originally were, have few words, because they have few ideas to express, and such ideas as are expressed are wonderfully simple. Thus the Tasmanians, when they wanted to denote what we mean "tall" and "round," had to say "long leg" and "like a ball," or the moon or some other round object, eking out their scanty vocabulary by the help of gesture. So too the New Caledonians cannot be brought to understand such ideas as those conveyed by yesterday and to-morrow, and the Jungle Veddahs of Ceylone are unable to remember even the names they give to their wives unless the latter be present. The Veddahs are unable to count as far as three. See Milligan's "Vocabulary of the Dialects of some of the aboriginal tribes of Tasmania"; Dalton's "Tropical South Africa"; Sayce's "Science of Language"; Wedgewood's "The Origin of Language," etc.

of Language\* does not throw any light upon the age to which may be assigned this eventful event. It cannot help us to answer the question of the antiquity of man. Neither can Geology, Biology, Pre-historic Archeology or Ethnology do it. They can tell us nothing of the long periods of time that elapsed before the formation of articulate speech from the language of gestures and interjections. They

\* At the outset our readers should know something of the Science of Language and its History, for if Comparative Philology was not created, it would have been impossible to write this history. Our limited space makes us to be very brief.

The discovery of Sanskrit by the western scholars led them to create the Science of Comparative Philology,—invaluable to trace the past history of mankind. At the end of the 16th century, an Italian named Phillip Sasette first drew the attention of the European scholars to the likeness between Sanskrit and his own language. In 1606, another Italian,—a missionary, named Robert de Nobili,—became a Sanskrit scholar; and 50 years later a German missionary, named Heinrich Roth, was able to talk fluently in Sanskrit. In 1740 a French man, Pere Pous, wrote a comprehensive report on the Sanskrit Literature. In 1790 the first Sanskrit Grammar was published in Europe at Rome by two German Friars, named Haeckleden and Philip Wesdin. In 1767 two Frenchmen, Cœardoux and Barthelemy, wrote from Pondichery to the French Academy that a relation existed between the vocabularies of Sanskrit, Greek and Latin. In 1778 Halhead published a Grammar of the Bengalee language and noticed the similitude of Sanskrit words with those of Persia and Arabia, and even of Latin and Greek. In 1786 Sir William Jones addressing the Asiatic Society at Calcutta stated, "No Philologer could examine the Sanskrit, Greek and Latin without believing them to have sprang from some common source which perhaps no longer exists. There is a similar reason, though not quite so forcible, for supposing that both the Gothic and Celtic had the same origin with the Sanskrit. The old Persian may be added to the same family."

can only prove that man as a speaker has existed from the very remotest time.\*

Thus Sir William Jones might be called the pioneer of Comparative Philology. He was immediately after followed by many great European scholars, specially German and French, notably by Audlong. Leibniz has already prepared the way for the foundation of the Science of Language by overthrowing the belief that Hebrew was the parent language from which all other languages of the world were descended. Friedrich Schlegel, however, for the first time laid down the fact that the languages of India, Persia, Greece, Italy and Germany form but one family, the daughters of the same mother (*See* his work, "The languages and Wisdom of the Indians.") Schlegel was followed by a great scholar Francis Bopp, and his epoch-making work "Comparative Grammar" placed the Comparative Philology on a scientific basis. Great Bopp was followed by Humboldt and he in his turn by Steinthal. Then came Pott and Fich with their masterly works. Jacob Grimm improved upon his predecessors, and he was ably followed by Erasmus Rask. Then came Eugene Burnouf ever to be remembered. A host of other great scholars within the last 50 years worked hard in the researches of the various languages of the world, and as the fruit of their able labour the Science of Comparative Philology was created. As our space is very limited, we can only mention a few of these great scholars' names. Amongst the creators of this great Science, we can prominently mention Lassen, Haug, Spiegel, Justi, Diez, Pritchard, Zeuss, Stokes, Miclosich, Schlecher, Cartius, Lobec, Hermann, Passow, Whitney, Weber, Colebrooke, Wilson, Max Muller, Muir and others.

For the works on Comparative Philology, we can refer our readers to the following English works.

Max Muller's Lectures on the Science of Language.

Latham's Elements of Comparative Philology.

Whitney's Language and the Study of Language.

Piel's Philology.

Benfey's Orient and Occident.

Bleek's On the Origin of Language.

Hale's The Origin of Language, &c.

\* As it is not possible to say when man was first born, so it is impossible to say when speech was first uttered by man.

On account of the varieties of their surroundings, the differences of climates, the places and countries in which they were born, these blackmen differed not only in appearance and colour, but also in mental characteristics and physical shape. They were divided into many varieties, and they gradually became many more by natural selection.\*

The world was not then as it is now. What are now snow-clad mountains, at one time lay deep under the sea. What are now scattered groups of islands was at one time a tremendously big continent. What is now limitless vast expanses of deserts and wastes was in the remotest past the bed of deep seas. The place which now shivers in extreme cold at one time was as hot as the torrid zone. The places that were once crowded with flourishing cities are now covered with deep forests. That which was barren and unfit for human habitation has now become the best places to live in. Such

\* The Hindu Sastras believe that after the first birth, man passed through many changes and became many races and tribes by "natural and sexual selections," but their first births were not from the ape by natural and sexual selections. As for the subsequent changes, the Sastras and the Puranas agree with the European view. (See Principle of Biology, p. 455; Darwin's the Varieties of Animals under Domestication, Vol. 1, page 377).

are the ever-flowing changes of Prakriti from the very beginning, and such will be Her changes till the remotest end.\*

In this whirlpool of changes, the first-born men,—these *Tamasika* blackmen,—passed through many vicissitudes of life. Some advanced a little in the scale of humanity by the favourable surroundings in which they found themselves; but some again fell down below to the category of beasts. But owing to their *Tamasika* nature, none of them could ever advance to a state of civilisation.† Thus remained these blackmen all over the world only a step in advance of the beasts of the forests; and even to-day those that have been able to escape from the all-destroying hand of Nature remain in the same dark state in which thousands of years ago they were born.‡

\* See Darwin's *Descent of Man*, page 181. Our readers need not be told that Geology and Archeology have proved without a shadow of doubt that great changes have taken place over the earth since its creation. The great Himalayas was once underneath the sea. See Anderson's "Extinct Civilisation," pp. 150-151.

† No black race, except the anglicised modern Negro of the United States, has ever been able to raise itself to a high state of civilisation. History gives us no other instance.

‡ We need not mention instances to prove that many people and many races have disappeared from this world. The nations and races have births, growths and deaths as has any other living creature.

## CHAPTER III.

### THE BIRTH OF RED MEN.

Did the Evolution of Creation rise higher, or did it cease with the birth of the black men? Did Prakriti stop here? Did SHE withdraw Herself from Her wonderful works?\* Did all the other men,—red and yellow, black and brown,—take their birth from these black men?†

\* *Prakriti* can never stop in Her works. As Her work is to show Herself to Purusha, *i. e.* to display before Him all Her wonderful manifestations, beginning from the lowest and rising to the highest, She cannot stop, so long She does not come to *Satwika* men, through whom only, final salvation of the Self could possibly be gained. Till then every one is bound to pass through innumerable births and manifestations, from the lowest living state, rising higher and higher, to the highest, *i. e.* *Satwika* state. Therefore black *Tamasika* men could never be Her last creation. After the *Tamasika* men she was bound to bring forth the *Rajasika*, and then finally the *Satwika*. It may be asked whether the *Tamasika* black races can ever aspire to rise to the *Satwika* state. Yes, they can by *culture* and *association*, and *crossing* with the *Satwika* races.

† No European Philologist or Ethnologist can now venture to say that all men are born of a single pair. The *Aryas*

No. In the course of many hundreds of years, another new varieties of human beings, red in colour, tremendous in energy, fiery in temperament, indomitable in courage, and uncontrollable in passion and lust,—the very embodiment of *Raja Guna*,—rose all over the

distinctly said that they were born of no other parents but their own, and they did not come to India from any other country. They were always autochthonous. (*See note. chap IV.*) But we must mention that there is a great difference of views on this subject amongst the European scholars. On the one side, Luinceus, Blumenbach, Cavier, Lawrence, Camper, Pritchard, Morton, Humboldt, Zimmerman, Pickering and many other distinguished Naturalists consider the unity of the Human races as sufficiently proved. On the other, Burke, Nott, Voltaire, Goethe, Grimm, Fetherman, Virey, Domolian, St. Vincent and a host of great scientists and scholars assert that the unity of the human races is an impossibility. The Hindu Sastras support the latter view. Professor Agassiz says:—"If by the unity of the races of man be meant nothing more than that all mankind were endowed with one common nature, intellectual and physical, derived from the Creator of all men,—were under the same moral government of the Universe and sustained similar relations to the Deity, I side with those who maintain the unity of the races. It is quite a different question whether the different races of man were descended from different stocks, and I regard this position fully proved by divine revelation. The Jewish History was the History, not of divers races, but of a single race of mankind but the existence of other races is often incidentally alluded to and distinctly implied, if not absolutely asserted in the sacred volume."

northern portions of the world.\* Prakriti begins with *Tama*, rises to *Raja*, and ends in *Satwa* in her wonderful works of Creation. Therefore these red men spontaneously appeared on earth as the second order of human beings as once did the black men. They were a flaming mass of *Raja* and *Raja* only ;—there could not have been any thing else in them.

Their vitality and their physical capabilities combined to make them most prolific and persistent ; and soon did they occupy almost the three fourths of the earth's surface. By sheer brute force and by overwhelming numbers, they become a conquering and all

\* These races have been variously named by the Ethnologists and Philologists. Some call them Mongolians, some Turanians, some again Ural-Altaics Scythians &c. Professors Sayce says :—

“From the eastern shores of Siberia to Scandanavia and western Russia extends a group of tongues which can all be traced back to a common mother-speech,” and which was the speech of these red men. They were once all over the northern parts of Asia and Europe. The ancient people of America should also be classed amongst them. All the Ethnologists agree in this.

subduing power.\* Intrepid in courage, regardless of opposition, these mighty legions overran the most beautiful countries of the earth, leaving nothing behind but death and desolation. They became, as it were, the universal destroyers, the avengers of destiny, the great tyrants of the world.† They soon became the paramount lords of earth,—the kings and rulers of the whole of the animal kingdom.

Before their indomitable energy and courage, their matchless brute force and physical prowess, all the animals of the forest were stricken down with awe. Many were killed and many were annihilated; many fell into their hands to become their slaves and servants. Thus did the cat and dog, sheep and goat, cow and horse, and many other animals and birds come to be tamed and domesticated. They ate

\* The Aryan, Persian, Grecian, Roman, Chinese and all other histories of the ancient world are full of the descriptions of these terrible people and their depredations. The Rig Veda is full of the struggles of the Aryans with these men. The great Persian work *Shanama* is a history of the struggles between the Irans (Persians) and the Turans (the red men.)

† See Herodotus and other Grecian historians.

them, they milked them, they rode them in their mad career over the earth.\*

Never for a week remained they in one place. They could not do it,—their uncontrollable restlessness,—their *Raja Guna*,—kept them always on the move and drove them from place to place.†

\* The Prehistoric Archeology has now clearly proved that Europe was inhabited from the earliest times,—long, long before the Aryan speech was heard there. Who were the men that inhabited Europe in this Prehistoric age? Prehistoric Archeology has told us something of their history which shows that they cannot be any others than some of the branches of the great Turanian (Red) race.

Taylor in his "The Origin of the Aryans," p. 131, says:—

"In the kitchen middens of Denmark, we find the refuse of the feasts of the rudest savages, ignorant of agriculture, subsisting mainly upon shell-fish, and possessing no domesticated animals except the dog."

"In the oldest lake dwellings of Germany and Switzerland, we find the remains of the people, usually possessing cattle, but living mainly on the products of chase. We trace them, during a period which must cover many centuries, at first clad only in skins, then learning to weave mats from the bark of trees, and finally from flax. We find them at first in possession only of the ox, and successively domesticating the goat, the sheep, the pig and the horse."

See Lubbocks "Pre-historic Times," p. 240; Lyall's "Antiquity of Man," p. 15; Keller's "Lake Dwellings," p. 363-368.

† All the writers on Ethnology, Anthropology and Philology have elaborately dwelt on the migrations of man. Our readers will find later on that in the very early dawn of history, we find these red men in northern Africa, in India and in the remotest China. Even to-day the direct descendants of this race occupy three fourths of the world, both in the new and old hemispheres.

Thus did they roam over the earth with their sheep and cattle, with their skin dresses and skin sheds, crossing inaccessible mountains and unpassable forests and wastes, not caring the icy cold of the north or the fiery heat of the Equator. In their terrible march, they met in course of time the poor dull black men and women,—creatures only a step higher than the beasts, but more helpless and more incapable of self-defence or escape. They fell easily into the ruthless hands of these red men. Many of them were made slaves; and many of heir women were carried away.\*

Thus did they gradually, owing to the different surroundings and climates they met with in their ever-running migrations, turn into innumerable tribes and clans, finally becoming hundreds of races of pastoral nomads, bold, stalwart and energetic, far more well-formed, well-developed and well-cultured than the black men, their predecessors.†

\* See our note in chap V.

† See the History of the Accads in Anderson's Story of the Extinct Civilisations of the East.

They were physically and physiologically as well as mentally more developed than the black men. Therefore their languages and dialects also were far more developed and advanced. It also took them lesser time to develope and improve them than those of the black men. The reason for which the chimpanzee could never acquire the power of speech made the red men spontaneously and naturally rise to a higher level than those of their predecessors, because they were physically and mentally a higher order of beings than the black men. Even at the present day their languages and dialects hold in number the first place among the languages of the world. In course of time many hundreds of their languages must have disappeared, but, many of them rose to a higher standard of culture and improvement, and many again fell to the level of the lowest language of the blackmen.\*

\* For the language of the great Turanian race, See Max-Muller's "Last Results of the Turanian Researches;" Bunsen's "Outline of the Philosophy of Universal History," vol I. pp. 263-520; Sayce in the Journal of Philology, iii. 5.

The black could not advance to form a race, or a nation, or a people;—their communities were like the flocks and herds of animals, having no strength nor stability in them. But from the outset these red men formed themselves into small bands composed of one family or of one clan. These bands joined together and became numerous hordes and carried death wherever they went. They daily rose above the savage state, and soon invented many necessary tools out of stones and woods. As in their journeyings, they came to places void of vegetation or fruits or roots, they were obliged to take to animal food. And to catch and kill the birds and beasts to satisfy their hunger, they made fearfully murderous weapons of stones which they found everywhere in their long migrations. These animals and birds they ate raw or roasted; and out of their skins they made their dresses and sheds and coverings of all kinds.\*

\* The general European view is that all civilised nations were once barbarous. The evidence that all civilised nations are the descendants of the barbarians consists on the one side of clear traces of their former low condition in still-existing customs, beliefs, languages etc., and on the other side, of proofs that savages are independently able to raise themselves a few steps in the scale of civilisation and have actually thus risen

The mind of the black man was too dull and too *Tamasika* to be able to form any idea of religion or to feel any ideas of sublimity and spirituality. They were incapable of feeling any thing very keenly. But the mind of the red man was far more developed and perfected. If they could not feel sublimity and spirituality, they were amenable to fear and awe. They felt themselves very weak and helpless before the terrible and most fearful powers of Nature. Powerful and strong as they were, they felt their impotence and their inability to avoid and resist the destructive forces,—the all-consuming Elements of Nature. They often found that their very existence was at the mercy of these Elements. Their hearts were filled with fear, and their minds were overwhelmed with awe, as they could not understand what these fearful Elements were. Their undeveloped imagination wandered away into the realm of the mysterious, and they thought and dreamt over them, but could make out nothing. They feared them; and they were frightened by them; but they could not under-

(See Origin of Civilisation; Primival man; The History of Mankind; Prehistoric Times; Descent of Man etc.

stand anything of them. How could they? They had not the capacity to feel the existence of ONE GREAT GOD, the Universal Source of all things; that can be done only by *Satwa Guna*.

Thus was naturally created around their mind a new world,—a world of phantoms and flitting shadows. Death around them created many more Spirits and Ghosts. They invested these Spirits, though invisible, with motion, life and intelligence, and considered them to be the powerful and restless Spirits of Evils and Destructions. They tried to propitiate them; and thus formed amongst them a religion,—a religion of demons and spirits. From this to garb the trees and plants, beasts, birds and reptiles, stones and woods with life and spirit.

But in the whole range of History, we do not find a single instance where a savage nation has been able to attain to civilisation without the help of a civilised nation, or without copying or imitating it. Greece was helped by the Phœnicians, and Rome by Greece. The present European civilisation has grown over those of Greece and Rome. Phœnicia borrowed from Egypt and Babylon; and Egypt and Babylon again from Assyria, and Assyria from Accadia etc. Therefore originally there must have appeared a civilised nation on earth to set an example to other nations and to raise them to a higher state. We shall prove later on that the Aryans of India were that nation. Without them no nation by any means could have raised itself to a higher civilisation and to the highest religion, as there is no instance in history where a savage nation was able to rise to civilisation independently without the direct or indirect help of a civilised nation.

and to spiritualise them was but a step ahead in the development of their religion. A few amongst them, more clever and intelligent, were considered by the others as better able to propitiate these evil spirits. These *Samanas*, as they were called, were the pioneers of all priesthoods, all superstitions, rituals and rites, all magics and witch-crafts, fetishisms and idolatries all over the world.\*

Such was the birth of the second order of human beings,—the second son of Mother PRAKRITI;—the second step in the scale of Humanity.

\* "Ural Altalic religion is essentially Shamanistic; every object and force of Nature is believed to be inspired by a Spirit, sometimes beneficent, sometimes malvolent, but the Spirit can be approached only by the qualified, or the Shaman. A belief in magic and witchcraft lies at its very roots :"—See Sayce's *The Science of Language*, vol. ii. p. 197.

Castreu, who is the greatest authority on the languages and religions of the Mongolian races, writes in his work, p. 19 :—"They cherish a belief that death, which they look upon with terrible fear, does not entirely destroy individual existence. They speak of the departed as ghosts or spirits, who either stay in the grave or in the realm of the dead, or who roam about on earth, particularly in the dead of night and during the storm and rain. They give signs of themselves in the howling of the wind, the rustling of the leaves, the crackling of the fire and in a thousand other ways. They are invisible to ordinary mortals, but the sorcerers or *Samanas* can see them and can even divine their thoughts. In general these spirits are supposed to be mischievous. Everything is done to keep these spirits away."

## CHAPTER IV.

### THE BIRTH OF THE ARYAS.

The great red race did physically,—nay intellectually, stand on a very high state of development; but physic and health, activity and intellect can give only health and wealth; they cannot bring true happiness here, nor Eternal Bliss hereafter.\*

The Hindu †Rishi in the days gone by cried in ecstasy:—"Blessed is the human birth,—thrice blessed may it be! For only

\* We do not think any body will dispute with us on this point. As for the "health and wealth" of the red men, we can refer our readers to all the ancient Histories down to those of the Huns and Tartars and Jengish Khan, the Mongol.

† The Aryas who did not migrate and lived in India were and even now are, called by the name of the "Hindus." The literal meaning of the word "Arya" means "cultivator." It is evident the Aryas assumed this name to distinguish themselves from the other races who were but savages, hunters, and nomads. It is a title of honour. Therefore in later age the word came to mean "Noble" and "Exalted." It became an address of honour. The great Persian king Darius described himself as "An Aryan, the son of an Aryan." No other race, not even the Greeks and the Romans, ever claimed the title even when the mightiest of the Persian kings, the Conqueror of Europe, was feeling it to be a pride to call himself "the Arya, and the son of a Arya."

this great birth can confer Final Emancipation and Eternal Salvation on man. No

These Persian or Iranian—(Iran was the ancient name of Persia)—Aryas gave the name of *Hapta Hindab* to the land in which the Aryas lived in India. In their great Religious book *Zendavesta*, Book I, it is mentioned that *Ahura Mazda* (their Great God) created *Hapta Hindaba* as the 15th land of his creation. This *Hapta Hindaba* is called in the Vedas as *Sapta Shindhava* (Seven-Rivers). *Zendavesta* is the most ancient work, next to the Vedas, in the world. Therefore we find the Vedic name of *Sapta-Shindhava* and the *Zendavestic* name of *Hapta-Hindaba* was the *earliest name* given to the country in which Aryas lived by those who lived out of it. Next to the Vedas and *Zenda Vesta*, the most ancient book is the Hebrew—*Namas*,—known now by the name of the Old Testament. In it too we find the country of the Aryas is called *Hund*. Old Testament, *Ether*, Chap. I. Verse I, says :—“Now it came to pass in the day of Ahasueres, (the father of Darius) this is Ahasueres which reigned, from *India*, even unto Ethiopia &c.” The word for “India” in the original text in Hebrew is *Hund*. From this *Hund*, Greek *Indios* was formed, and from *Indios* the modern *India* is created. Now let us see how this original Persian or Iranian *Hindab* was created. In the Vedas, it is *Shindhav*; *Sapta Sindhaba* meaning seven rivers, *Sindhu* or Indus being one of them. The word *Sindhav* is formed from the root *Sandh* which originally meant “Power,” then “powerful,” then “river,” then the “sea.” Seeing the irresistible power of the rivers round about their homes, the Aryas no doubt called them *Sandh* or *Sindha*. When they came to the modern Punjab, they called it *Sapta Sindhaba*, finding there seven powerful rivers flowing to the sea. And when the Iranians migrated to the west, they could not, owing to climatic effects, pronounce S, and thus called the Aryan land *Hapta Hindaba*, and the Indus river as *Hindu*. Thence they began to call the people also *Hind*, not only because of the name of the river, but also because the word meant “Powerful” which the people were. The great Greek writer, *Thetisocles*, writes :—“Seeing the glory and the power of India, the Jews called it by the name of *Hund*.” In Hebrew too, *Hund* means “powerful.” (See *Thetisocles* quoted by Aikman in the *Chamber's Journal*, 1866 Vol. XXXI.) Thus we find the name *Hindu* is not a modern one,—on the other hand it is as old as the ancient Vedas, and

other birth can do it,—Not even that of the Gods.”\*

What birth then the old Rishi meant by the above beautiful lines? Was it the birth of a black man,—*Tamasika* and dull;—or was it that of a red man,—wholly and fully *Rajasika* and wordly.

None can ever attain to Final Salvation without having made his or her heart and mind completely *Satwika*. † Therefore the black or red races could by no means attain to final Emancipation without raising themselves to *Satwika* state.‡

it means nothing else, but “Powerful.” Therefore we must mean by “the Hindus,” “the Powerful Ones.”

\* See Vishnu Purana.

† All the world admits that no man can gain salvation without being virtuous, gentle and good which are the characteristics of the *Satwa Guna*.

‡ There were abundant evidences to show that before the advent of the *Satwika* race, in the very ancient day, the world was peopled by the Red and Black races. As to quote proofs for the existence of the black races will be superfluous, we shall therefore quote only two evidences as regards the Red races, one from the Aryan and the other from the Egyptian records. The Rig Veda, I. 333. 2-5, says :—

“O Indra, destroy the Pishachas who are reddish in appearance and utter fearful yells.”

All the ancient records of Egypt say that the original people of that country were “red.” One “astronomical ceiling” of the Egyptians represents the various races of mankind as then existed,—first the Asiatics, in long robes with feathers

*Satwa* did not yet appear on earth.\* Such was the infinite love of the great good Mother for Her Creation that She evolved out of Herself the great *Satwika* race, the perfect specimen of humanity, for the regeneration and salvation of all her creatures. She evolved the men who set in the world the noble example of that highest state of the human life which is to be followed and copied by all other human races;—the men who pointed out to humanity the way to the Land of Ever-lasting Bliss.†

on their heads, (most likely the Aryans); then the black men of the south; thirdly the white men of the north with blue eyes and kilts; (evidently Europeans); lastly the Redmen of Egypt. See Anderson's "Extinct Civilisations of the East," p. 52.

\* We have glimpses of the premitive and ancient peoples of the world in the pages of history. The blacks of the south or the Mongols of the north, or any barbarian of the past, can no where to be found possessed of virtue, goodness or gentleness.

A Vedic Rishi says:—"We are surrounded on all sides by *Dasyu* tribes. They do not believe in any thing; their rites are different, they are not men." (See the Rig Veda. X. 22. 8.)

Therefore we must admit that before the advent of the civilised and religious nations, the *Satwa*, that produces virtue, goodness, gentleness &c, was not to be found in the world.

† No Hindu, or Buddhist, or Christian, or Jew, or Mahomedan can gainsay this. In every one of these religions, God had to take human birth to set man right, and to set an example to him and to point him out the way to salvation. Did He not take any steps to do this at the beginning? Is not the Hindu Theory as told above the most rational?

Such was the birth of the Aryas, the noblest of the human race on earth. They exhibited the highest perfection of manly beauty, united with a healthy and vigorous constitution that the world had ever seen.\* They were tall; they had high and broad foreheads, well-formed faces, aquiline noses, short upper lips, full chins and a transparent complexion as that of the burning gold.†

\* *Satwa* is the mother of all physical and mental beauties and sublimities. (See the Sankhya and the Vedanta Philosophies.)

† What was the colour of the Aryas? It is evident they were neither black, brown, red or yellow, although now the Hindus are found of all these different colours. It has been definitely proved that climates tell upon the colour of the human races. Hot climates make a man black and cold white. The Hotentots of Southern Africa are very white and the Mongols of Siberia are as white as the Europeans. The Hotentots, or the Mongols, though white, are not Europeans; they have not got golden hair or blue eyes or any other European type in them.

Were the Aryas of the European type? No where in the Vedas we find that the Aryas have described themselves as possessing red or auburn hair or blue eyes, though in only one place in the Vedas, they were described as "white." But their traditions point out that they were not exactly white; all their gods were described as "golden." Black broad eyes, and black raven hair of the Aryan women were the themes of poetry of all the Aryan poets from the remotest past. See Broca on Anthropology; Schrader's Prehistoric Antiquities of the Aryans; Taylor's The Origin of the Aryans.

The Arya women were the loveliest of their sex. Delicate and perfectly feminine with fine and beautifully marked features, their fairy golden colour strikingly contrasted with their long black silken hair. Their black eyes were as large, soft and languid as those of the most beautiful gazelles of the wood. They had white dazzling teeth and beautifully nice ears; their movements were magnificently graceful, and their manners were bewitchingly elegant.\*

Fearlessness, purity of heart, perseverance, knowledge, self-restraint, uprightness, non-doing of injury, truthfulness, compassion for all, absence from avarice and covetousness, gentleness, goodness, modesty, absence of restlessness, vigour, forgiveness, firmness, cleanliness, absence of quarrelsomeness, freedom from vanity—these were the mental characteristics of the Aryas. They were men of thought and meditation, of goodness and devotion,—they were the brains of the world.†

\* Compare the descriptions of Draupadi in the Mahavarata, and Indu in the Raghuvansa &c. The whole of Sanskrit literature proves it. We have not exaggerated in the least.

† See Gita, Chap. XVI.

Where were these noble Aryas born ? Where was that blessed land in which all merciful Father and Mother of Creation first communicated to man that " Knowledge " which resulted in civilisation and religion ?

On the highest valley of the world,—in the very centre of the earth,\*—in the most charming spot that imagination can ever paint,—in that valley of peace and plenty, beauty and sublimity,—in that ever famous Paradise on earth, airy fairy Kashmir,—the noble Aryas first appeared on earth.

\* If our readers open a large map of the world, they will be struck with some very important facts. They will find that the home of the black races lies on both the sides of the Equator extending to the 20' north and 20' south Latitude. This includes Africa south of the great desert, the southern portion of India, the whole of Malay Peninsula, Polinasia, Australia and South America below Columbia and above Argentine. Even to-day the black races are found to be thriving only in these countries except south America, where most probably in ancient time there were black races who are either all extinct, or are mixed up with the other races.

And again we find the home of the Red races lies only in countries above 40' north Latitude extending from California to Manchuria. There remains then 20' between the 20' to 40' degree north Latitude, and it is very curious to find that all the ancient civilised nations flourished here,—the Mexicans in America, the Egyptians in Africa, the Semites in the Eastern, the Dravidians in the middle and the Chinese in the western Asia. This clearly indicates that the Black and the Red must have met here and the result was the above mentioned races. It is more than curious and wonderful that

On all sides of their sweet home rose, rows upon rows, the magestic Himalayas,\*—its

the valley of Kashmir is just in the centre of these inhabited portions of the Globe and just above the lands of the ancient civilised nations. Let us now look at the Longitude. On the west of 25° Longitude is the great African desert and on the east of 120° Longitude is the China Sea. Now just in the middle, having 45° on the west and 45° on the east, *i. e.*, in 70° to 75° lies the valley of Kashmir, just above the Dravidians and just in the middle of the Semites and the Chinese.

\* A good deal of controversy has raised amongst the European Scholars on the question of the original cradle land of the Aryans. One party asserts that the birth-place of the Aryans was in Central Asia and most likely in Bactria, and the forefathers of the modern Europeans migrated from this home of the Aryans. The other party on the contrary says that the cradle land of the Aryans was in the Central Europe; that they did not migrate from the Central Asia, and that they were philologically and not ethnologically connected with the Aryans of India. On both the sides are arrayed most eminent scholars. The Asiatic theory was first started by Rhode, and successively and ably supported by Schlegel, Klaproth, Ritter, Lassen, Grimm, Pictet, Schliecher, Pott, Muir, Max Muller and many others. Max Muller thus expresses his views:—"There was a time when the first ancestors of the Indians, the Persians, the Greeks, the Romans, the Slaves, the Celts and the Germans were living together within the same enclosures,—nay under the same roof. Before the ancestors of the Indians and Persians started for the south and the leaders of the Greek, Roman, Celtic, Teutonic and Slavonic colonies marched towards the shores of Europe, there was a small clan of Aryans, settled probably on the highest elevation of Central Asia (Bactria), speaking a language not yet Sanskrit, or Greek or German, but containing the dialectical germs of all." (*See Max Muller's Lectures on the Science of Language, p. 211.*)

On the other hand Taylor in his "The Origin of the Aryans," pp. 4-17 writes:—"Than this picturesque paragraph more mischievous words have seldom been uttered by a great scholar."

snow-clad peaks under the sun looking like so many pinacles of gold. From the magnificent

"It is very instructive to learn how extremely shadowy are the arguments which sufficed to convince all the greatest scholars in Germany and England, Pott, Lassen, Grimm, Schleicher, Mommsen and Max Muller that the origin of the Aryans must be sought in Asia, whence, in successive migrating hordes, they wandered to the West. In spite of the intrinsic probabilities of the case, in spite of the enormous difficulties of any such migration, this opinion was universally accepted on no solid grounds whatever ; at first merely from the general impression that Asia was necessarily the cradle of the human race and afterwards on the authority of a late Iranian legend, aided by the belief, which now proves to be baseless, of the more archaic character of Zend and Sanskrit. There is no more curious chapter in the whole history of scientific dilution."

This latter theory was first started by Latham, and since then have been very ably supported by Whitney, Benfey, Greiger, Cuno, Schmidt, Leskein, Penka, Delbruk, Frederick Muller, Poesche, Broca, Schrader and a host of other great scholars.

We quote Taylor again. He says :—"The first among the causes which have led to this change of opinion must be placed the evidence as to the antiquity and early history of man supplied by the new Sciences of Geology, Anthropology, Craneology and Prehistoric Archeology."

"The first result was the abandonment of the Asiatic Hypothesis by several scholars, who, like Dr. Schrader, had supported it in former years. The first to announce his conversion to the new view was Professor Sayce, a man honourably distinguished by the fact that he has never hesitated to confess that he has seen reason, on the production of fresh evidence, to change opinions which he had formerly advocated. (See his Science of Language, Preface). The European Hypothesis has also obtained the published adhesion of Professor Rhys. On the Continent it has been spoused by Tomaschak, who declares for Eastern Europe ; by Von Loher who prefers Germany, by Wilsce who follows Penka, and by F. Muller who agrees with Cuno " (See Schrader's Prehistoric Antiquities of the Aryans.)

hills round about their habitation flowed beautiful rivers down below to the plains beneath and

Thus it has been ably proved that the Hindu Aryans of India are but connected with the Europeans only by language. They could not have come from Europe, as the Europeans could not go to Europe from Central Asia.

The great Authropologist Topinard says :—" It has been proved that the anthropological types in Europe have been continuous, and if the Aryans came from Asia, they can have brought with them nothing but their language. Their blood has disappeared. In France we are Aryans only by speech ; we are mainly Cymry in the north and Celts in the Central region." (See his " The Anthropology," p. 44.)

Broca supports this view and writes :—" Races have frequently within the historic period changed their language without having apparently changed the race or the type. There is no such thing as an Aryan race in the same sense as there is an Aryan language." ( See his " Language and Anthropology", p. 592.)

Fetherman says :—" The Europeans may have sprung from ancestors that had a kindred origin with the ancestors of the Aryans, but they were not Aryans, nor were they descended from them."

On the discovery of the Sanskrit and on the establishment of the Comparative Philology, the European Scholars, finding that their languages to be derived from the parent of Sanskrit, claimed them to be descended from the Aryans. Now many of them are repudiating it. We on our part say, and the Hindu Sacred Books no where said, that the Europeans are *Aryas*, or they came from any other place outside India. In the whole range of the Sanskrit literature, there is not a single passage or line to show this.

Then where was the Aryas born? They were born in that Paradise of the world,—in the most charming Valley of Kashmir. Their original home cannot be Bactria,—that place was not suitable for the early home of man. Professor Sayce writes :—" It has been supposed by many that the table-land of Central Asia comprising at present day Turkestan and Khanates was the birth place of the Aryans. But as this region of country is comparatively speaking barren and has not been favoured by any natural productions suitable to

thence in silvery ripples to the distant dark blue seas. They ran down distributing health

the support of primeval man, that the Aryans or any other human race could have passed the infancy of their development in that part of the earth." (See Sayce's Science of Language; also Monier William's Hinduism.

Every one describes the country being largely steppe or desert with very few trees anywhere. The difference between the summer and the winter temperature is excessive. We shall quote out of many only one passage from the Rig Veda to show that the home of the Aryas were covered with *green grass* and its climate was *pleasantly cool*.

The Rig Veda, 1, 4, 8, says:—"Lead us to pleasant tracts covered with *green grass*. Let there be *no extreme heat*." The Hymn clearly indicates that its writer was aware of the existence of green grass as well as of heat, but both are impossibilities in Central Asia.

Then again the Iranians in their most ancient book, Zenda Vesta write that their original home was in the east, whereas Bactria was in the north-east. (See Zenda Vesta, Book I.) The Phonological evidence of language is against the theory that the Iranians and the Hindus parted at Bactria. All the words with *S* were pronounced by the Persians as *H*, such as *Asura—Ahura*; *Sindhu—Hindu*; *Sapta—Hapta*, &c. Which of the two, *S* or *H*, was the original pronunciation? If *H*, the Hindus had no necessity to change it, as in Sanskrit both *S* and *H* are pronounced, whereas in Zend there is only *H* for *S*. Thus it is clear that the Iranians parted from the Hindus and not the Hindus from the Iranians; and on account of the climatic effects, the Persians when in Persia could not pronounce *S* and turned it into *H*. If so, they must have parted in the Punjab which they called *Hapta-Hindu* instead of *Sapta-Sindhu*. Only for this reason perhaps, the ancient Iranians showed great respects to the Hindus. The great Persian kings Darius, Xerxes and others over-ran Greece and Rome and went as far as Russia, but never crossed the Indus.

We are not alone to spouse this Kashmir theory. The great oriental scholar Adelung, the father of Comparative Philology, placed the Cradle of Mankind in the Valley of Kashmir. Curson and others have ably supported this theory,

and plenty to the four quarters of the earth, north and south, east and west, and flowing

If the original home of the Aryans could be in Bactria which is but a desert and most likely was under or near a great Salt Sea, at the time of which we speak,—why it could not be a few steps further south-east in the most charming spot on earth, *i. e.*, in the Valley of Kashmir, we for the life of us could not understand. We might mention the greatest Authropologist of the world, Broca, supports our view.

There is one very important evidence to prove that the original home of the Aryas could not have been any where else but Kashmir. The ancient Aryans, both of India and Persia, were fond of *Soma* drink. This *Soma* plant did not grow in Persia, Bactria, or the Punjab. Its home is in Kashmir. Rogozin in his "Vedic India," p. 170 says :—

"The *Soma* used in India certainly grew on mountains probably in Himalayan Highlands of Kashmir. It is certain that Aryan tribes dwelt in this land of tall summits and deep valleys in very early times,—probably earlier than that when the Rig Hymns were ordered and collected, or the already complicated official ritual which they mostly embody was rigidly instituted. From numerous indication scattered through the Hymns, it appears probable that this was the earliest seat of the *Soma* worship known to the Aryan Hindus, whence it may have spread geographically with the race itself, and that, as the plant did not grow in the lower and hotter regions, the aridity of some parts disagreeing with it as much as the steam-laden sultriness of others, they continued to get "from the mountains" the immense quantities needed for the consumption of the gradually widening Aryan Settlements."

Then again the name of one tree, namely Sanskrit *Bhurya* is found in all the European languages. It is therefore evident that this tree grew in the original home of the Aryas. This *Bhurya* or Birch tree grows only in Kashmir and on the slopes of the Himalayas.

Then again the ancient Aryans called their land *Jambu Dwipa*. *Jambu* is a tree producing sweet berries. This tree is found only in Kashmir. We can now fairly say that the original home of the Aryan Hindus was no where else but in the happy Valley of Kashmir.

like so many streams of ambrosia, they gave immortality to humanity.\*

That happy valley was the most charming bower of sylvan grandeur. Full of beautiful trees and enchanting plants, its many coloured flowers and folliages ornamented it with a heavenly vestment. There was neither cold nor heat in that ever-charming land of beauty. † Sweet Spring with her cool and refreshing breeze carrying the sweetest fragrance held her permanent sway in that land of the Aryas.‡

\* Our readers will find that from the mountains enclosing the valley of Kashmir rise many mighty streams and flow in all directions, north south, east and west. Towards the south run the Indus (Sindhu), Jhelum (Vitastha), Chenab (Asikini), Ravi (Porashuni), Sutledge, (Shatudru), Saraswati and Drishadwati (now extinct). On the east and south east, the Ganges, Jamuna and Brahmaputra; on the west Kabul (Khabar), and on the north Oxus &c. Geologists have found that the whole of the lowland of Central Asia just north of Bactria was once a very big Mediterranean Sea. We need not say that at one time the whole of Sind and the great Indian desert were under the sea.

† The climate of Kashmir was milder than what it is now owing to the two big seas close by, one in the north and one in the south. The Rig Veda often speaks of and describes the season of Spring.

‡ See the Rig Veda.

Plenty was every where. Every branch of the trees and plants above overhang with sweet juicy fruits, and the land below was velvetined by the soft green grass and goldened with crops bent down with their invaluable wealths on their heads.

Animals and birds, many and various, mild and wild, came uncalled and unasked and became gentle and good, domesticated and quiet before the kind and loving temperament of the noble Aryas. Loving all and being loved by all, they lived in their happy home a simple life on the diet of fruits and roots, making the animals of the forests and the birds of the sky their friends and companions,—lambs and lions playing together at their doors.\*

\* No body will dispute that "Love makes all submissive and obedient" The Aryas were men full of love and kindness, and therefore both wild and mild animals had to submit to them and forget their own nature. The Red men conquered the wild and ferocious animals by brute force, but the Aryas did it by their great love and kindness. In later days the poets have described the hermitages of great Rishis where lamb and lion fed together. The men of *Satwa Guna* only can do this.

They were blessed with the *Satwa Guna*, the fruits of which is "Knowledge." And "Knowledge" gives power over all ; therefore they started life as the geniuses of the human race. Their language soon become the best and the sweetest. Their culture grew to be grand and high ; and their religion majestic and sublime. They cried in heavenly bliss :—

" We have quaffed the Soma bright,  
And are immortal grown ;  
We have entered into light  
And all the gods have known ?  
What mortal can harm,  
Or foeman vex us more ;  
Through THEE, beyond alarm,  
Immortal God, we soar."\*

\* See Atharva Veda, VIII, 48, 3 ; and Muir's Sanskrit Texts, Vol. III, p. 162.

## CHAPTER V.

### THE MIXED RACES.

The Red men came across the Blacks in their long migrations over the world.\* The result was the production of various races, generally having red fathers and black mothers. The poor blacks were quite helpless before the superior prowess of the red men, and were incapable to protect their women from their ruthless hands. Thus were born many cross races, and there appeared *Raja* and *Tama* conjointly in them.†

The appearance and temperament of these races were formed according to the inherent qualities of the two *Gunas*. They were not wildly active and madly restless like the Red men, nor were they dull and indolent, foolish and ignorant like the black races. These

\* See Chap. III, p. 30.

† Perhaps this is the most rational explanation of the way, in which the Egyptians, the Semites, the Dravidians and the Chinese came into the world. If their characteristics are analysed, we find in them *Raja* and *Tama* conjointly existing, they having very little *Satwa Guna* in them;—the little they possessed evidently was not inborn, but acquired.

racés were neither ugly nor beautiful, but were strong, healthy and handsome,—sedate, business-like and intelligent,—in short in them were found all the mental and physical characteristics that are the products of the *Raja Guna*, but toned down by the admixture of those of the *Tuma Guna*.\*

Many of these races have disappeared years and years ago, but some of them have left behind them imperishable traces in the pages of history and undying and matchless monuments of glory.† In northern Africa, in Turkey and Persia, in central India and in southern China,—in all these places mixed

\* These are exactly the physical and mental characteristics of the *Raja-Tamasika* men. See Gita.

† By these mixed races, we principally mean the Egyptians, the Semites, the Dravidians and the Chinese. All these races have left indestructible marks in the world's history. Our readers will no doubt be astonished if we say that these races have left stupendous monuments of industry and skill matchless even in the present world. The great Pyramids still glorify the Egyptians, though built 6 or 7 thousand years ago. The Assyrian Clay Tablet Libraries are matchless in the world; Babylon's Hanging Gardens is one of the seven wonders. The Dravidians built a bridge across India and Ceylon, incomparable in the history of Engineering, (we shall prove without a shadow of doubt later on that the Dravidians really built the Adam's Bridge), and the wonderful Chinese wall can be built by the Chinese only.

racés appeared as the result of the meeting of the Reds and the Blacks.\*

And these races lived all around the noble Aryas, and had necessarily to come in contact with them. Thus were they soon able, by association and culture, and latterly by crossing, to acquire *Satwa Guna* and to rise to a high state of civilisation.†

The Accads were the nearest neighbours of the Aryas and took their inspiration from them and imitated them in various ways.‡ These Accads were the fathers of all the civilisation of the West. It was they who first founded the ancient Empire of Chaldea in the valley of the Tigris and the Euphratis.§

\* For the history of the above celebrated nations,—we can refer our readers to innumerable English works. But to mention their names here is to occupy space unnecessarily.

† There are abundant evidences to show that all these races came in contact with the Aryans. Our readers will find it later on as we proceed with this History of the Aryas.

‡ "A large part of their (Egyptians, Assyrians &c. earliest culture and civilisation came from the Accadians or Babylonians from whom they derived not only the germs of settled city life, but the elements of mathematics, astronomy, religion, and mythology, literature and writing. .... Assyrian literature consisted mostly of translations from older Accadian works." See Sayce's *The Science of Language*, Vol. II, pp. 163-169.

§ See Rogozin's *Chaldea* or any other History.

From them the Egyptians derived their civilisation, and the Assyrians and the Babylonians theirs.\* The Hebrews, the Parthians, the Phœnicians and the others were the products of the Egyptian and the Assyrian civilisations, and it is needless to mention that Greece took its inspiration from Phœnicia, and Rome from Greece.† And all these races for what they became were under the greatest obligation directly to the Iranians of Persia and indirectly to the Aryas of the Five-Rivers.‡

\* See any history on the ancient Assyria, Babylonia, Parthia, Israelites &c.

† See any history on ancient Greece.

‡ The history shows how much indebted all these nations were to the Iranians of Persia. But as we shall elaborately deal with this matter when we come to treat of the birth and growth of the religions of these nations and their indebtedness to the Aryan religion,—we shall here quote only one passage from Dr. Rogozin's work, showing how much these races were indebted to the Dravidians who were but the creation of the Aryas. The Doctor says :—

"Thirty-five years ago no one would have thought of connecting India (pre-Aryan India), with archaic Babylonia, and if a solitary fact pointing that way was once in a while picked out by an exceptionally inquisitive and observant mind, it was suffered to remain unexplained, as a sort of natural curiosity, for the inferences it suggested were too startling to be more than hinted at. Eminently such a mind was the late François Lenormant, and he laid great stress on the use of the word *mana* as early as the Rig-Veda to denote a definite quantity of gold—a word which can be traced to ancient

On the south and the east of the Aryas were the Dravidians and the Chinese, and they too rose to a high standard of civilisation derived from the contact with the Aryas. The Chinese borrowed largely from

Chaldea, or Semitic Babylonia, with the same meaning, and which afterwards passed into the Greek monetary System (*mana*, still later Latinised into *mina*). Well, this little fact simply points to a well established commercial intercourse between Dravidian India and Babylonia or Chaldea. And now, years after, chance brings two more discoveries, individually, as trifling; yet, linked together, the three form a chain of evidence as complete as it is strong. In the ruins of Mugheir, ancient Ur. of the Chaldeas, built by Ur-Ea (or Ur. Bagash) the first King of united Babylonia, who ruled not less than 3,000 years B. C., was found a piece of Indian teak. This evidence is exceptionally conclusive, because, as it happens, this particular tree is to be located with more than ordinary accuracy; it grows in Southern India (Dekhan) where it advances close to the Malabar coast, and nowhere else; there is none north of the Vindhya. Then again, the precious vocabularies and lists of all kinds of things and names which those precise old Babylonians were so fond of making out and which have given us so many startling surprises, come to the fore with a bit of very choice information, namely that the old Babylonian name for muslin was *Sindhu*, i. e., that the stuff was simply called by the name of the country which exported it.

This is very strong corroborative evidence of several important facts, *viz.*, that the Arya settlers of Northern India had already began, at an amazingly early period, to excel in the manufacture of the delicate tissue which has ever been and is to this day—doubtless in incomparably greater perfection—one of their industrial glories, a fact which implies cultivation of the cotton plant or tree, probably in Vedic times already; that their Dravidian contemporaries were enterprising traders; that the relation between the two races were by no means of an exclusively hostile and warlike nature. For, if the name

the Hindus and the Dravidians were completely Aryanised.\*

The Accads spoke a dialect of the great Turanian tongue, because they lived close by their ancient progenitors.† The Egyptians

*Sindhu* proves the stuff to have been an Aryan product, it was certainly not Aryan export trade which supplied the foreign markets with it, for there was no such trade, the Aryas of the Punjab not being acquainted, with the sea, or the construction of sea-going ships. It is clear that the weaving of fine stuffs must have been an Aryan home-industry; that Dravidian traders—probably itinerant merchants or peddlers—collected the surplus left over from home consumption, certainly in the way of barter, the goods then finding their way to some commercial centre on the western coast, where the large vessels lay which carried on the regular export and import trade. All this internal evidence is still further strengthened by another item of information which, though coming from a very different quarter, dovetails into it exactly. Professor Max Müller has long ago shown that the names of certain rare articles which King Solomon's trading ships brought him, were not originally Hebrew. These articles are sandal-wood (indigenous on the Malabar coast and nowhere else), ivory, apes and peacocks, and their native names, which could easily be traced through the Hebrew corruptions, have all along been set down as Sanskrit, being common words of that language. But now, quite lately an eminent Dravidian Scholar and specialist (Dr. Caldwell) brings proof that they are really Dravidian words, introduced into Sanskrit. This is a dazzling ray of light, and proof so conclusive, when added to an already strong and compact case, that further corroborative evidence would be welcome, but scarcely necessary."

\* We think we need not quote instances to show that the Chinese had communication with the Aryas from the remotest age.

† The original home of the Accadians was on the hilly country north of Persia. (See Anderson's "Extinct Civilisations"; Rogozin's Chaldaea &c..)

and the Assyrians were far off, and therefore created a language of their own which in course of time produced innumerable other tongues now known by the general name of the Semitic languages.\*

So did the Dravidians in India form a new language which was the mother of the modern languages of the southern India.† The Chinese did exactly the same.‡ Thus in time were formed many different parent languages over the world.§

These were all *Raja-Tamasika* races, but soon there appeared a *Raja-Satwika* race in the great plains of the northern Asia.|| The

\* "Semitic family of speech may be divided into northern and southern. To the northern division belong the sister dialects of Assyria and Babylonia, the sister dialects known as Hebrew and Phœnician and the Aramaic of Syria. To the southern group, belong Arabic, the idioms of northern Arabia and Abyssinia." See Sayce's *The Science of Language*, Vol. II. p. 167.

† Namely Tamil, Talugu, Canarese, Malayalam, Toda &c

‡ From the parent Chinese language also were formed many languages.

§ See works on the Science of Language mentioned above.

|| *Raja-Tamasika* means "men having the characteristics of both the *Raja* and *Tama Gunas*." *Raja-Satwika* means "those that possess the characteristics of both *Raja* and *Satwa Gunas*."

Aryas, as they grew up in number, had gradually but slowly to extend themselves beyond the valley of Kashmir\*,—though much against their will, as owing to their *Satwika* temperament, they were averse to move to distant lands and to rush into a tempestuous life.† But they were not allowed to live in peace and to lead a quiet and happy life which they were fond of. The fearful Red men found them out and fell upon them like so many ferocious beasts. But the great Aryas were not the *Tamasika* dull black men. They were quite capable of defending themselves; and they did not only defend their home and hearth, but did repulse and drive the marauding hordes back to their wild homes.

Failing thus, the wily red men took to the mean and contemptible tricks of the thieves and stole and carried away the beautiful Arya women whenever they found them alone and

\* Some extended to the west to Bactria and Persia, and some to the Punjab and the Duab.

† Even to-day the Hindus are averse to emigration a tumultuous life.

helpless and whenever they could find the least opportunity to do it\*. For fear of the Aryas, they carried the women far away to their distant homes in the highlands of northern Asia.†

Thus in course of time, slowly rose up on the great Asian Steppes lying by the slope of the Ural Mountains‡ a new race, who, having Aryan blood in their veins, could

\* The whole of the Vedas describes this struggle, not only with the northern hordes, but also with the southern Dravids. The Vedic Rishis always cried :—" O destroyer of foes, collect together the heads of these marauding troops and crush them with thy wide foot." The Rig Veda, I. 133. 2-5.

† There were innumerable instances all through the Hindu Sastras of Aryan women's being carried away by the non-Aryan tribes. Ravana's taking away of Sita is a prominent instance. See *Ramayana*.

Dr. Sayce writes :—"The members of a community may have belonged to different tribes and races,—nay in early times when women were taken from abroad and captives were used as slaves, they must have addressed each other in the same language. Here and there might have been a *women's language* (as in the case of Europeans), testifying some instances to the foreign origin of the wife and separate from the language of the men, but in these cases *one or the other* language came in time to prevail." (The Aryan language, somewhat changed, prevailed amongst the Europeans.)

Compare Schrader's *Prehistoric Antiquities of the Aryans*, p. p. 80-108.

‡ Many European scholars have traced the original home of the Europeans to this place.

not associate with the wild savages of the North. They kept themselves aloof from these terrible men and stuck to their mothers' language, customs and religion.\*

These were the stalwart, energetic, intelligent and brave White People, with blue eyes and auburn hair, who, when pressed by the wild hordes of the red-men, slowly moved on to the west, and in course of time increasing in number occupied the plains of Central Europe.† Though they possessed both the

\* This is the only rational explanation how the European languages came to be descended from the Aryan language of India.

† Dr. Sayce says :—"If ethnology demonstrates kinship of race, kinship of speech may be used to support the argument, but we cannot reverse the process and argue from language to race. To do so is to repeat the error of third hand writers on language who claim the black skinned Hindu as a brother on the ground of linguistic relationship, or identify the white race with the speakers of the Aryan tongues."

We have already pointed out the differences of views about the Aryas amongst the European scholars. (See p. 43.) We beg most humbly to submit that if our theory of the birth of the Europeans is accepted, they will find there will be no ground for differences. Let us summarise our views.

(a) The Europeans were not Aryans, but an independent race.

(b) Their languages have affinities with the Arya language, because in the very beginning of their race, their mothers were Aryan women.

two high *Gunas*, namely *Satwa* and *Raja*, yet as they, day by day, lost all touch with the Aryans and came in contact with the red and black races and mixed with them,\* they gradually fell down to the state of savages, till at last many hundreds of years after, on the plains of Greece, they again met with the Aryan civilisation through the Phœnician traders and soon lighted the great lamp of civilisation and knowledge far brilliant to any that the world ever saw.†

But except the Aryas who lived in India and who struggled hard to keep their blood pure,‡ no other race, whether red or black,

(c) Their original home was near the Ural mountains, but it must have been for a very short period only, as the Turanians drove them to the West.

(d) They were driven away to the west by the Turanian hordes and settled in the Central Europe which might be called their real home.

\* See Schrader's Prehistoric Antiquities of the Aryans.

† See Keller's "The Lake Dwellings"; Taylor's "The Origin of the Aryans." Both of the above two facts, namely the Europeans became in time many races and tribes and that they, mixing with the barbarians, became themselves savages, have been clearly proved by the researches of the European scholars.

‡ The caste system and the Hindu exclusiveness were their greatest safety to preserve the purity of their blood.

white, gray, yellow or brown,\* could avoid mixing up with the neighbouring races. Even those Aryas who left India could hardly save the purity of their blood.† Thus it came about that the original races almost all disappeared, and in their places new races came to inhabit the world—many speaking tongues which originally did not belong to them.‡

\* Golden—Aryas.

Red—Turanians.

Black—All dark races.

White—Europeans.

Gray—Semites.

Yellow—Chinese.

Brown—Dravidians.

† If not the Iranians, the Medians were evidently mixed up with the neighbouring races.

‡ "Races physically as distinct as Mogols and Turks may be found speaking allied tongues; while races physiologically related like the Jews of Europe and the Bedouins of Arabia, may be found speaking unallied ones. It is questionable, indeed, whether any race in this age of the world can ever physiologically be called pure and unmixed." See Sayce's *the Science of Language*.

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## CHAPTER VI.

### THE EARLY ARYANS.

The early Aryans were not barbarians, nor were they savages.\* They were highly developed, mentally as well as physically, and were therefore born as a civilised and intelligent people and as perfect specimens of humanity.†

\* Dr. Sayce writes:—"No written record has come down to us of this primitive Aryan settlement. But a fuller and truer history of its life and thought than could be given in any written record may be read in the archives of speech. By comparing the dialects of Europe and Asia, we can learn what words were already formed and used before the Aryan migrations. Where we find the same fully formed word with the same meaning in both Greek and Sanskrit, or German or Zend, we are justified in believing that it existed before the separation of the Aryan family and that the object or idea it denoted was already familiar to our linguistic forefathers. In this way we can restore the civilisation and history of the parent community, can discover its modes of living, can reproduce its experiences, and can trace its habits and beliefs." See Sayce's *The Science of Language*, Vol. II. p. p. 125-26. See also Max Muller's *Selected Essays*, Vol. I. p. 320.

† Professor Max Muller writes:—"It would take a volume were we to examine all the relics of language, though no doubt every new word could strengthen our argument, and add, as it were, a new stone from which this ancient and venerable ruin of the Aryan mind might be reconstructed. The evidence, however, which we have gone through, must be sufficient to show that the race of men which coined these words—words that have been carried down the stream of time

They were born in an age, thousands of years ago, which has now sunk deep into the sea of oblivion, but they have left behind them some imperishable monuments which still proclaims to the world their history and civilisation.\* Stone monuments will crumble down at the ruthless hands of time, but the grand monuments left by the early Aryans will never be destroyed or gone.† These are their languages,—or rather now a few remnant words, which speak their own tale, and which now lay scattered through various languages spoken in India as well as in distant Europe.‡

and washed up on the shores of so many nations, could not have been a race of savages or mere nomads and hunters.” See his *Selected Essays*, Vol. I. p. 342.

\* By these monuments we mean those words which we can find in Sanskrit, Zend, Greek, Latin, Slaves, Teutonic, Celts &c.,—the languages which have now been proved to have been descended from the parent Aryan language. Many great European Scholars with stupendous researches have restored the history of this early Aryan civilisation from these words. See Max Muller's *Biography of Words*.

† We need not cite instances.

‡ A large collection of Common Aryan words will be found in Grimm's *History of the German Language*. The first attempt to use them for historical purposes was made by Eichhof; but the most useful contributions have since been made by Winning in his *Manual of Comparative Philology*, and by Kuhn, Curtius, Forstmann and Benfey in their works.

The biographies of these words open before us a wonderful history of the most distant past. We find the early Aryans called their first progenitor *Manu*, "the thinker," and men as *Manusas*, the "thinkers."\* Does not this very word speak of a being of a very high order?

The family relations of the Aryas even at that distant date were defined with the severest precision. The *Pitar* (father) was the "Protector" of the family; he was also *Patî*, "the Lord" of the house-hold. The wife was *Patni*, the "Mistress" of the house as well as *Mater*, "the Maker" of her children.

The mutual relationship between brother and sister had been hallowed at that early period;—*Bhratar* (brother) being one who assisted, and *Swasar*, (sister), one who consoled.

Much new material will be found in Bopp's *Glossarium* and Pott's *Etymologische Forschungen*. Pictet's great work, *Les Origines Indo-Europeennes* brings together the most complete mass of materials, and Fick's great work restores the primitive Aryan dictionary and civilisation. See also Max Muller's *Selected Essays*, Vol. II; Schrader's *Prehistoric Antiquities of the Aryans*; Muir's *Original Sanskrit Texts &c.*

\* Sanskrit *Manus*.—Men.

The *Duhitar*, (daughter) was the pretty milk-maiden of the happy house-hold.\*

* Compare—Sanskrit.	Zend.	Latin.	Gothic.	Maronic.	Irish.	English.
Pitar	... Patar	... Pater	... Pader	...	Athair	... Father.
Matar	... Matar	... Mater	...	Maiere	... Malthair	... Mother.
Bhratar	... Bratar	... Frater	... Brothar	... Rat	... Brathair	... Brother.
Svaar	... Quauhar	... Sorar	... Svister	... Sestra	... Suir	... Sister.
Duhitar	... Dugudhar	...	Daughter	... Dukte	... Dear	... Laughter.

Every one of the degrees of affinity and family relationship,—nay the bonds of holy matrimony,—received expression and sanction in the language of the early Aryans.\* We had words for every matrimonial relationship, even having *Vilkhovast*† amongst those people of that Happy Valley.

The early Aryan community were units of families ruled over by the *Patis*. These *Patis* (lords) were governed by the *Vispatis*.‡

\* For the common words for marriage relations, see the books mentioned in note, p. 64.

† Max Muller writes :—"Now husband or man in Sanskrit is *dhava* ; from *dhava* forms the name of the widow by the addition of the preposition *vi*., which means "without", therefore *vi-dhava*, is husbandless, widow. This compound has been preserved in languages which have lost the simple word *dhava*, thus showing the great antiquity of this traditional term. We have it not only in Celtic *Feadbh*, but in Gothic *viduvo*, Slavonic *vidova*, Zend *widdewa* and Latin *vidua*." Selected Essays, Vol. I, p. 333.

‡ Max Muller writes :—"A common name for people was *Vis* in Sanskrit, from which the title of the third caste, the house-holders or *Vaisyas*, is derived. It comes from the same root from which we have in Sanskrit *Vesa*, house, Latin *Vicus*, Gothic *Veiks*, German *wich*. Hence *Vispati* in Sanskrit means, "the lord of the people", and that this compound had become a title sanctioned by Aryan etiquette before the separations confirmed in a strange manner by the Lithuanian *Wiesz-patis*, a lord, *Wiesz-patini*, a lady as compared with Sanskrit *Vis-pati* and *Vis-patni*." See Selected Essays, Vol. I. p. 339.

The *Vispatis* again were under the sway of the *Rajans* (kings). Each member of the community held possession of his own,—his house, his goods, his cattle. The king had his Palace and Kingdom, and recieved a part of the people's wealth.\*

The houses of the Aryas were made of wood with doors and windows.† A collection of these *Vastus* (houses) made a *Puri* (town). There were also castles and fortresses.‡ All these were connected with one another by roads (*Pantis*) along which traders travelled with the wares of merchandise.§

Naturally such a well organised and civilised community had settled customs and laws

\* The King is *Raj* in the Veda, *Rex* in Latin, *Reiks* in Gothic, *Reich* in German, *Riagh* in Irish, *Ri* in Welsh &c.

† Sanskrit *Dwar*, Gothic *Daur*, Lithunian *Durrys*, Celtic *Dor*, Latin *fores*.

‡ See Rig Veda.

§ "As to the early existence of towns and cities is the Sanskrit *Puri* (town) preserved by the Greeks in their name for town, and that high roads also were not unknown appeared from Sanskrit *path*, *pathi*, *panthan* and *pathas* all names for road, the Gothic *jad* which Bopp beleives to be identical with Latin *pons*, *ponts* and Slavonic *ponti*." Mux Muller's Selected Essays, Vol. I. p 342.

laid down by qualified judges and accepted as precedents for guidance in future. The community was composed of free men only, and slavery was unknown.\*

Cows and Oxen† formed the chief wealth of the Aryas. They ploughed their field, dragged their waggons and carried their burdens. They gave them milk, the sweetest drink and the most nourishing of foods that were ever made for man.‡ Their other domestic animals were sheep, goats and horses.

\* See Sayce's *The Science of Language*, Vol. II, pp. 128-129.

† The Sanskrit name for cow is *go*, plural *gavas*, and this short radical we find running with the modifications consequent on the character of each through most of the European languages; Old German *chuo*, modern German *kah*, English *cow*, &c. The old Slavic has *govyado*, a herd; modern Servian *goveder*, a cow-herd; Russian *govyadina*, beef; thus we find the original Aryan name for cow exists in almost all the languages of Europe.

‡ Dr. Rogozin writes:—

"Indeed we can safely proclaim the cow the characteristic animal of the Aryan race. We find it the companion of every Aryan people, one of the chief conditions of their existence; it stands to the Aryas in exactly the same relation that the sheep does to the Turanians. The very fact of the cow's predominance in a people's life is sufficient proof of that people's having reached the settled state of existence, because the cow, unlike the sheep, is unfit for a nomadic life and incapable of bearing the hardship of continual change and marching." See his "*Vedic India*," p. 63.

Geese and bees were also kept, and honey was made into *Madhu* (mead).\*

“The cattle formed the basis of material existence of the early Aryans. In the possession of the herds and flocks (Sanskrit *pasu*, Latin *pecus*) lay the chief wealth of the Aryan Community, which had “sheep walks” and pasture grounds (Sanskrit *agra*, Latin *ager*), stables, sheep-cotes, fields, &c. The horse was domesticated. The other domesticated animals were oxen, sheep, goats, &c.

Leather was tanned and wool shorn and woven, the dresses of the community consisted entirely of these materials.

Gold and bronze were known, smelting and forging carried on by a special class of smiths. The axe seems to have been the weapon, but the sword (Sanskrit *asi*, Latin *easis*) and bow were also employed.

Boats fitted for lakes and rivers had been invented and the numerals on the decimal system were known. Baked and not only sun-dried pottery was in daily use, consisting of vases, jars, pots and cups. Since several

\* See Max Muller's Selected Essays, vol II, p. 344.

words exist denoting, "painting", we may infer this pottery was sometimes ornamented. Painting however was not the only art, germs of which had already shown themselves. Music too is already developed.\*

They were not naked like the blackmen, nor were they skin-clad like the red Turanians. They knew how to weave and sew, and they were well-dressed and handsome.†

They lived upon agriculture, upon sweet fruits and berries, and occasionally they used meat well-cooked.

\* To complete the picture of the early Aryans we quote Sayce. The Science of Language, Vol. II, pp. 130-133.

But our readers must remember that because a word is not found in the languages derived from the parent of Sanskrit, therefore the thing was unknown to the Aryans. Professor Sayce writes :—"We cannot prove a negative ; we cannot, that is, infer from the absence of the same word in the same source in both Eastern and Western Aryan that the idea or object signified was unknown before the period of migration ; it might have been known, yet lost or forgotten during the long years of wandering." *Ibid*, p. 126.

† "As the name for clothes is the same among all the Arvan nations, being *vastra* in Sanskrit, *vaste* in Gothic, *vestes* in Latin, *jassradh* in Irish, etc., we are justified in ascribing to the Aryan ancestors the art of weaving as well as of sewing. To sew in Sanskrit is *Siv*, from *Sutra*, a thread. The same root is preserved in Latin *suo*, in Gothic *sinja*, in O. H. G. *siwu*, the English to *sew*, in Lithuanian *sido-u* &c." See Mux Muller's Selected Essays, Vol. II, p. 347.

See the works on prehistoric Aryan civilisation by Fich, Pictet, Pott, Schrader &c.

They were the inventor of *Fire*, the Fire, the father of all civilisation.\*

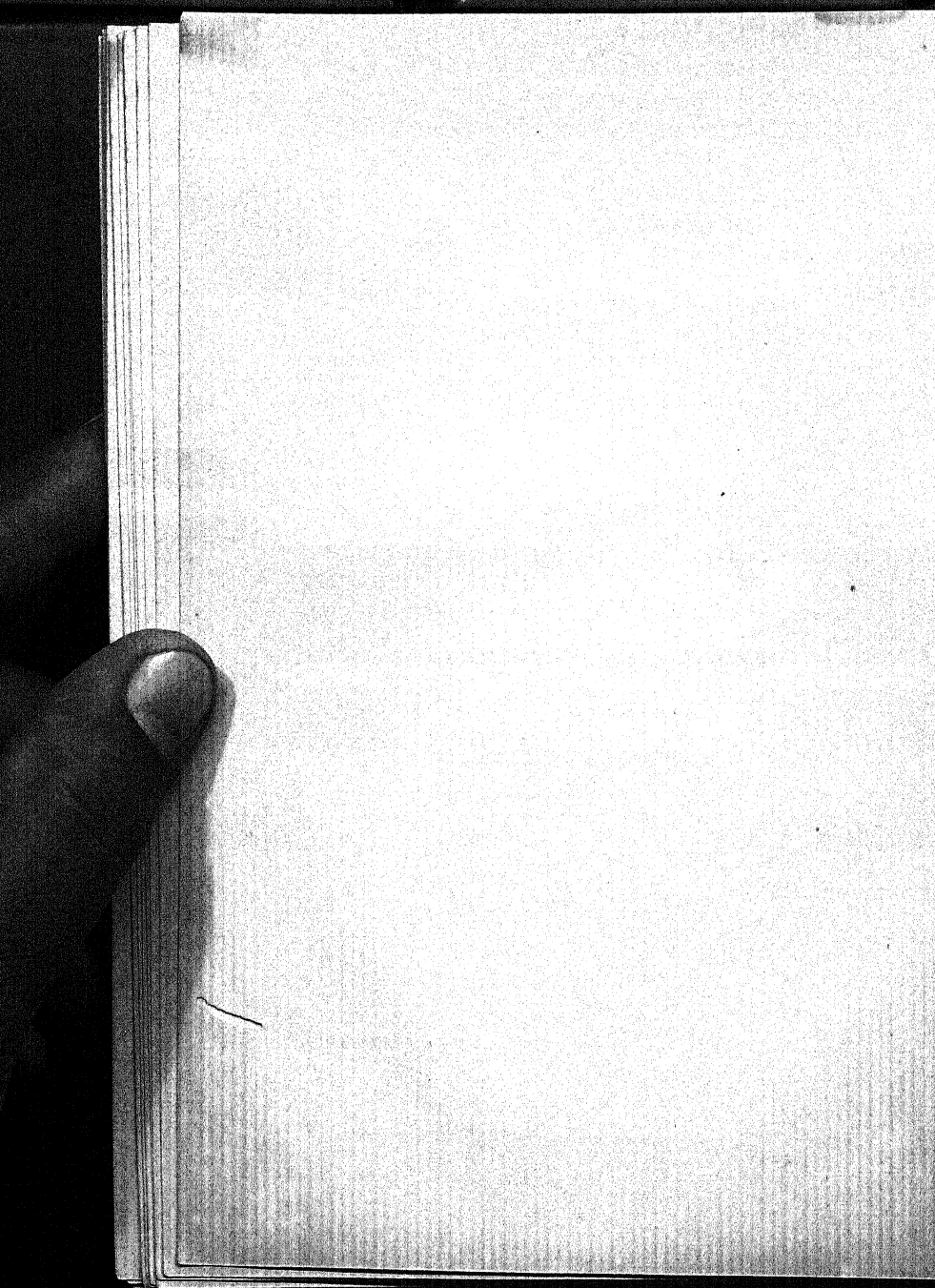
Such were the early Aryans. Such was the happy people that lived in the Happy Valley showing to the world the path of knowledge and civilisation,—nay of Salvation. In an age that cannot be computed, when the world is in the deepest darkness,—when the other nations and tribes were struggling for existence and striving for civilisation,—in that remotest past, the noble Aryas first lighted the lamp of knowledge which gradually and slowly enlightened the whole world. *Satwa* produced them,—and the result of *Satwa* was the Noblest of Humanity.

Max Muller writes :—

“ We might add the names for cooking and baking and the early distinction between flesh and meat, to show that the same aversion which is expressed in later times, for instance, by the poets of the Veda, against tribe eating raw flesh was felt already during this primitive period. *Kravyada* and *Amaad* (raw flesh eaters) are names applied to barbarians,

\* See our note on the Aryan Fire-God in the Part II.

A  
Comprehensive History  
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THE RELIGION OF THE HINDUS.



1067

A

COMPREHENSIVE HISTORY

OF

THE RELIGION OF THE HINDUS,

ITS BIRTH, RISE, DEVELOPMENT AND EXPANSION.

BY

DHIRENDRA NATH PAL,

*Author of "Srikrishna, His Life and Teachings" &c*

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**PRE-VEDIC PERIOD.**

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CALCUTTA.

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CHAPTER VII.

THE EARLY ARYAN RELIGION.

When the Aryas thus in course of time grew to be numerous in number, they gradually extended from the Valley of Kashmir \* to the hilly tablelands of Bactria,

\* It is generally,—specially by the European scholars,—believed that the Aryas separated and migrated owing to the religious differences amongst them. They base their opinion on the fact that there are some very glaring differences between the religion of the Hindus and that of the Iranians; for example the Aryan *Devas* (gods) are called *Daevas* (devils) by the Persians and so on.

When there could not have possibly been any religious differences, when the Aryas were following the simple but grand religion we shall describe presently, even then at that remotest period, we find them extended in Bactria, in the Oxus valley, and in the northern Punjab. Traces of this are

\* to the high plateau of the Oxus and the Jaxartes, † and the broad plains of the Punjab. ‡ They met with many races as their settlements expanded, some savage and barbarian, some civilised and advanced. They met the dull blackmen on their south ; they met the fearful red men on their

found in the Vedas and in all the Sanskrit works. Evidently the northern country, Pamir Plateau, was known by the name of Uttara Kuru (Otter-Kora of the Greek Historians) and Balkh by Balhika. The Vedas, the Brahmanas, Ramayana, Mahavarata, the Puranas, all speak of Uttara Kuru and call it the land where the Aryan learning flourished in great majesty. It has been definitely proved from the Rig Veda Hymns that in the Vedic period the Aryan Settlements extended to modern Khasgar in the north,—Balkh (Balhika) and Kandahar (Gandhar) on the west and Lahore in the south, and they had communications with one another, and had the same manners and customs and religion. *See* Dowson's "A classical Dictionary of Hindu Mythology and Religion, Geography, History and Literature"; Grassman's "Rig Veda"; Hewett's "Notes on the Early History of the Northern India" in the Journal of the Royal Asiatic Society, 1888-1889; Adolf Kaigi's "The Rig Veda," translated by R Arrowsmith; Max Muller's "Biographies of Words" and "The Home of the Aryas." &c.

Therefore if there were any religious differences between the two branches of the Aryan race, they must have taken place at a later date, when they were living so far apart as in the western Bactria and in the eastern Punjab. Any thoughtful scholar will easily be able to find out that the differences between Hinduism and Zoroasterism are due to natural growths and developments and not to any religious feuds. *See* Part III.

\* Bactria—modern Balkh.

† Pamir Plateau and Samarkand.

‡ Perhaps as far as Lahore.

north; they met also many mixed races all around them.\*

They found that the Egyptians and the Semites on the west, the Chinese on the east, the Accadians on the north and the Dravidians on the south,—all *Raja-Tamasika* races,—† had already risen far above the low level of the barbarians. They have already formed a civilisation, a literature, and a religion, peculiar to each, according to the country and surroundings in which they lived.‡ But they had not yet received the *Light*,—the GREAT LIGHT,—that

\* The Hymns of the Rig Veda are full of the examples of the Aryans not only meeting, but continually fighting, with the non-Aryan races. See Part III.

† See Part I. Chap. V. pp. 51-52.

‡ By the indefatigable researches of the European Scholars,—through Egyptology, Assyriology, &c.,—we have now come to learn that the Egyptians, Chaldeans, Assyrians and other nations were much advanced in civilisation so far back as 6 or 7 thousand years ago. Rogozin writes:—“Has not Chaldea,—to take but one branch,—taught us as far as six or seven thousand years ago great civilisations had not only dawned or began to bloom, but some had reached and even passed their maturity and were declining into that inevitable doom of decay into which others were to follow them, and some to a certainty had proceeded them.” See Rogozin's *Vedic India*, p. 65.

So was the case with the Chinese and the Dravidians.

showed Humanity the blissful path to the ETERNAL LIGHT.\*

The Aryas, before they became the Iranians in the western Bactria and the Hindus in the eastern Punjab,†—before they met with other races and tribes,—possessed a religion, the simplest, the purest, and the best,—a religion which was all poesy and philosophy, all thought, beauty and sublimity,—a religion which might be called the mother of all the religions that were ever preached in this world. ‡ And all this instinctively and intuitively came into them by the inscrutable laws of Nature and undefinable Love of that Great One whom we do not and cannot understand.§

\* See Part I, p. 39.

† We have ample evidence to show that as the Aryans extended far and far away from their original cradle-land, the different branches, falling far apart, grew quite separate *nations* in language, in religion, in manners and customs, even in appearance. (See Darwin's Law of Natural Selection).

Thus do we find in Persia the Aryans have become the Iranians with Zend and Pelhvi as their languages, and Zoroasterism as their religion, whereas in the Punjab they have become the Hindus with Chhanda and Sanskrit as their languages and Vedicism as their religion.

‡ See Vedic India, p. 136.

§ Owing to their *Satwika* Nature. See Part I, pp. 36-39

Man, as soon as he opens his eyes in this world, finds himself encircled in INFINITY,—Infinity in broad blue sky above, Infinity in expansive green earth below, and infinity in nameless shapeless space all around us. \* So did the early progenitors of the human races see and feel this Infinity,—so did the Aryans. But the other races and tribes felt only a vague vacancy; they were struck with foolish wonder or with great fear, not knowing and not understanding what this limitless Infinity meant. But the noble Aryas, owing to their *Satwika* nature, instinctively perceived the existence of SOME ONE in this INFINITY who is the SOURCE of all the Sources of this Universe.†

\* That is what first strikes man when his undeveloped brains cannot distinguish between the different natural phenomena.

† Our readers might ask,—is there any chance now of knowing—or at least to have some idea—of the Religion of the early Aryans? For answer we shall refer our readers to our note in Part I, p. 63.

Rogozin writes :—"We shall never know exactly what the inheritance was which the Aryas of the Sapta-Sindhava received from the time,—the so-called Indo-Iranian period,—before the separation of the two sister races, the original material out of which grew the Rig Veda. But there are some large primary conceptions in it which clearly confront us in the Zenda-Vesta also, and which we are therefore

They saw the Infinity on high was immaterial, etberial, and undefinable; and they saw the Infinity below was solid, gross and material. \* They saw this INFINITY *Brilliantly Shining*; † they felt in the heart of their heart the *existence* of a real LIVING INFINITY in this Limitless Infinity,—‡ an

justified in ascribing to the original, primeval Aryas, the ancestors of both. We may be tolerably well-assured that so much of the primary conceptions as we can trace in the Rig Veda unalloyed with elements betokening local Indian conditions and influences, represents the earlier stage of the religion which was to become so complicated and manifold." See Vedic India, pp. 135-136.

We agree with Rogozin in saying that, it is *not impossible to disentangle* these simpler out-lines of the Early Aryan Religion from an intricate after-growth.

After carefully studying the Hymns of the Vedas, and studiously comparing them with the Zenda-Vesta and the Mythologies and the Religions of the various Indo-European nations,—we have been able to pick up something—some idea of the Religion that the early Aryans followed. We humbly submit, if we are not wholly correct, we are not very far from the truth.

\* The Infinity on high was named *Dyaus*,—the shining sky; and the Infinity below was called *Prithivi*—not world as *Prithivi* meant in later age but "the broad". This *Infinity above* in latter days was called *Purusha* or Spirit, and that below as *Prakriti* or Matter. See note Part I, pp. 6-7. In the Yoga Philosophy they are called *Prana* and *Akasha*. See Vevekanand's Raja Yoga, pp. 23-23.

† See Chap. IX.

‡ The Aryas gave the name *Aditi* (limitless) to this Infinity. They could not have given a better name to the unknowable INFINITE. The Aryan Rishi says:—"ADITI is the sky; ADITI is the *Antariksha* (the atmosphere);

INFINITY, wonderful and majestic, all-mighty and omniscient, all love and all mercy. \* They called Him DYAUS,—DYAUSPITAR—"OUR HEAVENLY FATHER". † They called Him VARUNA—ALL-Co-

ADITI is father, mother, and son; ADITI is all the Gods; ADITI is whatever has been born; ADITI is whatever shall be born". (Rig Veda i. 89) What could be a better description of the great Infinite than this? Varuna, Agni and others, the various *manifested* forms of the INFINITE, were called the *Adityas*, i. e., the Sons of ADITI. Can this be Mythology?

Professor Max Muller like all other European scholars finds that this idea of the INFINITE the Aryas were able to conceive in many many years when they gradually advanced in learning and civilisation. They do not and cannot believe that man could be born in such an advanced state as to feel the idea of the INFINITE at their early age. He writes:—"Aditi is in reality the earliest name invented to express the Infinite, not the Infinite as the result of a long process of abstract reasoning, but the visible Infinite, visible by the naked eye, the endless expanse beyond the east, beyond the clouds, beyond the sky. That silent aspect awakened in the human mind the conception of the Infinite, the Immortal, the Divine."

\* See Chapter X, in which we have tried to give an idea of VARUNA as known and understood by the early Aryans.

† The word (*Dyaus*) means "sky" as well as the "Brilliant One" from the root *Div*, to shine, to be brilliant. *Dyauspitar*, Heaven the Father, is no other than Greek *Zeus*, *Zeuspater*, Latin *Dius-piter*, *Jupiter* and Christian *Deus*—God. The word *Deva* (God) is derived from the same root *Div*—to shine.

The word *Varuna* (Greek *Uranus*) is from the root *Ar*—to cover. *Varuna* carries the same sense as *Dyaus* in a different form. The name *Dyauspitar* in course of time was replaced by *Varuna*, perhaps because it was sweeter and conveyed more the idea of the INFINITE than *Dyaus*.

VERER—"OUR ALL IN ALL" in this Universe.\*

They also called HIM *Bhaga*, meaning the Infinite impersonal—a name in a very slightly modified form, BHOG, has been adopted by the entire Slavic branch (Slavic, Balgarrian, Russian, Servian, Polish, Prussian, Lithunian, &c.,) of the Indo-European family of nations as that of God.

\* In giving a name to the Supreme One, the early Aryans could not have given Him a better name than "The Brilliant One" or "The All-Coverer". And because *Dyu* or *Dyaus* or *Varuna* means sky, the European Scholars consider that the early Aryans personified the sky and called it God. The Aryan language and their vocabularies have not then so expanded as to enable them to give names appropriately expressive of the idea of the Supreme One. They had the names of the various phenomena of Nature given, and in giving names to their GOD, they had no other alternative but to use one or the other of them. Therefore it does not follow that they worshipped these phenomena of Nature. The Rig Veda hymns wholly and fully disprove it as we shall prove later on. The Aryas were not satisfied with giving one name to their loving God, but called Him by hundreds of names out of great devotion to Him.

Only because the European scholars believed that the Aryas were the worshippers of Natural phenomena, they met with the greatest possible difficulty to give a name to their Religion. One of them writes :—"A great many gods are named and invoked in the Rig Veda, consequently the religion it embodies is decidedly *Polytheistic*; the spirits of deceased ancestors come in for a large share of honour and worship, so that *Animism* may be said to be a conspicuous feature of it; an early tendency to view the Deity as pervading the Universe, both as a whole and in its minute parts, animate or inanimate, early reveals a strong attraction towards *Pantheism*, while many are the passages which explicitly inform us that the various Gods are only different names of "that which is one" more than hinting at *Monotheism*. And if the Rig Veda may be shown to contain the germs of most of the religions and even philosophical systems, the main character of this book of books is simple and easy to define. At this earliest and unalloyed stage, the religion which we see faithfully mirrored in them is

And they saw and felt that ONE MIGHTY FORCE which they felt it to be the HEAT \* pervaded all this Infinity and kept this

*Naturalism*, i. e., the worship of Powers of Nature. See Vedic India, pp. 132-133.

Finding that the Religion of the Rig Veda is neither Polytheism, Animism, Pantheism, Monotheism or Naturalism, Professor Max Muller named it *Henotheism*. (See Hebbert Lectures, p. 285) Professor Sayce thus speaks of *Henotheism* :—"Polytheism and Henotheism are but two phases of the same form of Religious faith, the two sides as it were of the same prism. It matters little whether a multitude of gods are worshipped together or whether the worshipper addresses but one of them at the time, making him for the moment the *Supreme and Single Object* of his religious reverence". See The Science of Language, pp. 295-296.

This is the general European view of the Religion of the early Aryans. We shall show later on that this view is based on wrong assumptions. The Religion of the Rig Veda is something quite different from any of the *Isms* mentioned above.

\* This HEAT is named *Tapa* in the Rig Veda (See X, 129 and X 190) by which this Universe came into existence. Therefore it is not the ordinary fire.

Rig Veda X, 129, says :—"In the beginning DARKNESS existed enveloped in DARKNESS. All this was undistinguishable WATER. The ONE that lay void and wrapped in non-entity was manifested by the POWER OF TAPA (*Inherent Heat*). See note Part I, p. 3.

Rig Veda, X, 190, says :—"From *Tapa* (*kindled heat*) *Satya* and *Rita* (Truth and Law) were born, and night, and then the watery flood."

Taitaryia Upanishad explains *Tapa* by DIVINE KNOWLEDGE,—the great Knowledge of the SUPREME ONE. Therefore this (Heat or Agni) is but HE in another form and name. By *Tapa* (Heat or Agni) the Universe was created, and by *Tapu* only man can attain to the Final Emancipation. Therefore it is the *Omniscient Wisdom* of the Supreme One.

Universe going. \* This HEAT they felt in their body, in the atmosphere and in water,—in animals and plants, in the sun and in the moon, in thunder and lightening, and in the terrible forest fires. † The other tribes and races, seeing this fearful Element, were awe-struck, terrified and frightened, but the noble Aryas were filled with sublimity and with deep devotional feelings. They felt that this POWER is the real Creator, Protector and Destroyer of the Universe;

\* The modern Scientists also say that the HEAT is the Source of all Creations.

† What we have already said must have given our readers a clear idea of the God Agni as understood by the early Aryans. A great European Scholar thus explains Agni :—"Agni is Light—the Light which fills and pervades space—which has its highest abode in that eternal, mysterious world above the heavens, beyond space itself, where are the hidden sources of all things—the Sanctuary,—the Navel of the Universe, where Day and Night themselves, the unequal, ever separated sisters, meet and kiss. From this supernal world Agni descends and manifests himself. He is "born" or "found" in the heavens as the Sun, in the atmosphere as Lightning, on earth as Fire. These are his three visible bodies or "forms". But he invisibly pervades, lies hidden in all things. In the plants,—or how could he be brought forth out of them? In the Waters,—for out of the heavenly Ocean the lightning flashes, and with the rain he descend into the earth—thence mounts into the trees and herbs as sap and lies concealed in them until brought forth by design or accident. In animals and men—for what but his divine presence accounts for the warmth in their bodies? At that warmth is Life, for when it leaves the body, life goes".

they felt it to be the greatest *Manifestation* of the LIVING GOD. \* And they called Him AGNI, † “Our Brother and Friend” on earth.‡

Their in-born intelligence made them soon invent FIRE by rubbing two pieces of wood,—the greatest invention that was ever made in this world§. Blessed be that day on which sparks of fire flashed out from the woods that the Aryas rubbed to find out their Friend and God. It was the greatest and the grandest day in the annals of Humanity. It is Fire which has made the world what it is now. It is Fire which

\* We must at once say that it is very difficult,—nay impossible, to give proper and adequate and full ideas of the Aryan views of their GOD and RELIGION in *English* words. For example, the word “*God*” does not give the idea of the SUPREME ONE as understood by the Aryans. But we have no other alternative but sometime to use this word. The Europeans understand by “*God*” the Supreme Being Personal, but whenever we shall use this word (in capital), our readers must understand that we mean by it the Aryan idea of the SUPREME ONE, both in its *impersonal* and *personal* sense in ONE.

† Agni is *Ignis* in Latin, *Ogni* in Slavonic. Sanskrit Pramantha is Greek *Pramatheos* ; Varanyu is *Phorneus*, &c.

‡ See Rig Veda, 1-49.

§ See Chap. X.

is the source of all civilisation, enlightenment and progress.\*

What greater and better EMBLEM of the Supreme Father man could possibly get on earth than Fire? What greater manifestation of God they could possibly have,—a manifestation which they can see, feel, conceive and perceive,—than Agni,—the God through whom they can reach Him who is Unknowable and Unperceivable. † Is it possible for man to reach the Supreme One without His loving help and aid,—and that by His some earthly Manifestation?‡

The Aryas kept the fire burning on their hearth day and night from year's end to year's end. Thrice daily knelt they before their God Agni, adored and worshipped him, and prayed to Him for all worldly comforts. § Their friend and brother Agni was ever

\* Every one will admit this.

† See Herbert Spencer's "First Principle", Caird's "Philosophy of Religion", Hegel's "Philosophie der Religion".

‡ This is what is said by every recognised Religion of the modern world.

§ See Agni in Chap. IX.

and always with them. When they were out, they saw Him in the sun at day and in the moon and stars at night; they felt Him in their body, in everything and everywhere, and were thus assuaged and comforted. Is not Agni, in various forms, the greatest *Presence* of the Supreme One for the creation, preservation and protection of the world ?\*

But by getting this dear friend and brother on earth, they did by no means forget their loving Father in Heaven, Dyauspitar Varuna. They knew and felt that He was the REAL ONE; Agni is but His *Earthly Manifestation*. When they worshipped Agni or Surja, or any other of His forms, they did not worship the material fire that burned, burst and crackled on their hearth, but the great unknowable Varuna lying mysteriously hidden in that blazing fire,—the GREAT HEAT that lies in all earthly and Universal matters,—the great DIVINE POWER that creates and destroys, protects and preserves the Universe in its thousands of aspects.

\* *Ibid.*

They prayed to Agni for worldly comforts, for taking them to the Supreme One, to carry them to the Land of Eternal Bliss, but when they wanted something beyond this world,—beyond this life,—when they asked for Immortality, for Infinity, for Eternal Bliss, they prayed to Varuna, they prayed to the unknowable Dyauspitar.\*

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\* See the Chapter on Varuna, Agni and Soma..

## CHAPTER VIII.

### THE EARLY ARYAN TRINITY.

And they knew and felt that all these elevating, sublime and divine feelings were due to their intuitive KNOWLEDGE, so kindly vouchsafed to them, \* and to them alone by

\* This KNOWLEDGE was named *Soma* by the early Aryans. All the Hymns in the Rig Veda addressed to Soma will at once be plain to every one if Soma is taken for the DIVINE KNOWLEDGE. We shall specially draw our reader's attention to the Hymn quoted in the Part I, p. 50,—where Soma distinctly means the DIVINE KNOWLEDGE. See Note on Soma, Chapter X.

By KNOWLEDGE here we do not mean the ordinary "Human Knowledge". Human Knowledge is *finite*, therefore by Human Knowledge man cannot know the *Infinite* and the *Absolute*. In the Gita it has been called the *Vijnana*, i. e., SPECIAL KNOWLEDGE. See Gita, Chap. XIII, 1-18.

This KNOWLEDGE is the great DIVINE KNOWLEDGE through which alone man can *feel*, *see* and *conceive* GOD. It is the KNOWLEDGE of GOD manifested in man for their Emancipation. *Therefore it is Agni in another shape.* Agni and Soma are but the two branches of a main trunk. Rogozin writes:—"Soma himself is Agni's other self, the liquid form of him, the hidden principle of life which makes of the moisture that pervades all Nature, the invigorating *Anrita*, the Drink of Immortality, which keeps her forces living and ever young. As to the earthly Soma, the fermented and intoxicating sacrificial beverage, Agni's divine presence is trebly manifested in it; by the flame which the alcoholic liquid emits and feeds, by the heat it diffuses through the veins of the partakers; by the exhilaration, the fervid enthusiasm, nay the inspiration, which seizes on

their Loving Father in Heaven. Without this DIVINE KNOWLEDGE, they too would have been like any other races blind, blind for ever.\*

This KNOWLEDGE is the *Connecting Link* between MAN and GOD. This KNOWLEDGE is the GREAT HEAVENLY POWER that takes man to the seat of the Supreme One. This KNOWLEDGE is that great Divine Power manifested in man which lifts him up to the highest heaven of Peace and Rest. It is that heavenly Ambrosia which gives Humanity not only Light, Immortality and Eternal Bliss, but makes man in every way powerful and mighty.†

Therefore the Aryas called this God,—this God of Knowledge, by the sweet name of SOMA.‡ He was the heavenly God whom they adored and worshipped by quaffing

those who have tasted it, and makes them feel in direct communion with the God, makes them say that the God has entered into them and they have become as Gods, In the form of Soma it is Agni whom the worshipper receives into himself—for the *Two are One*".

\* See Part I, p. 33-35.

† See Chap. X.

‡ *Ibid.*

that exhilarating beverage which they made out of the earthly Soma juices.\*

Now then the early Aryans worshipped and adored ONE GOD in *three* different names and in *three* different forms from the very dawn of their existence, namely *Dyauspitar Varuna*, the unknowable Supreme One on high,—*Agni*, His great Omniscience, His Manifestation on earth,—and *Soma*, His Divine KNOWLEDGE in man that leads him to Him.†

These three different Manifestations of the Supreme One,—ONE IN THREE AND THREE IN ONE,‡—the Aryas worshipped

\* See Preparation of Soma in Chap. X.

† Besides these three *Names* and *Forms* of the SUPREME ONE,—namely Dyauspitar Varuna, Agni and Soma, we do not find the trace of any other gods in the Zenda Veda, and the mythologies, traditions or languages of the ancient European races. Therefore we must say, these were the only names of GOD of the early Aryans. One thing will specially strike any student of the Vedas,—namely the *interlapping* of the names of the Gods. One and the very God is addressed as Varuna, Agni, Pusha, &c. &c., in one and the same hymn. If the Rishis believed that there existed *many* Gods, they would not have done so. Why should they address Varuna as Agni and Agni as Varuna?

‡ We shall try to explain fully these *Three Features* of the early Aryan Religion in the following pages. Our readers, however, must always remember that the Aryans never gave a name to their Religion. They always called it *Sonātana Dharma*, i. e., *Eternal Law*. By *Dharma* they never meant what we understand by *Religion*.

and adored by hymns, songs and praises.

\* They had neither temples, nor altars,—neither idols, nor figures, nor priests, nor preachers. The world covered with the canopy of heaven, was their high temple; Nature with her variegated forms was their idol of adoration; and the great KNOWLEDGE within their simple and true heart was their priest and preacher.†

\* The following a few quotations from the Rig Veda will satisfy our readers on this point.

“Wise Rishis make the Beautiful-Winged, though He is One, manifold by words”.

“O Agni, many names are given to thee, O God, immortal Ruler. Agni is all the Gods”.

“They call Him Indra, Mitra, Varuna, Agni; then He is the Beautiful-Winged Heavenly Bird. That which is One, the wise call Him by various names. They call Him Agni, Yama, Matarishvan, &c., &c.” Rig Veda I, 64, 46.

Not to speak of the time of which we are speaking, but even at the Vedic Period, when the Aryan Religion in course of time had much expanded in various lines, the Rishis *knew* Him to be ONE, though they called *Him* by various names. To the masses, however, these various *names* of ONE, became so many *Gods*. See Vedic Period, Part III of this work.

† The European Scholars have all admitted this. We shall quote one:—“Their worship was celebrated with hymns and prayers accompanied by the offering of the products of the flocks and the fruits of the earth, near the family hearth or in the altars of the lawn. For many centuries no monuments needed to serve as an asylum for the simple manifestations of the Religious aspirations of the

But every one of them was not blessed with the power to compose these sacred Hymns and to express their feelings of deep devotion ; only the best amongst them,—the *Inspired Ones*,—only those who felt and saw Him, and thus were spiritualised and got LIGHT, could sing out their heart in Hymns of praises and prayers to Him.\* Therefore those great Aryas who composed these Hymns or uttered them as they *saw* them were named the *Rishis* (the Seers),

heart. The Universe is the only temple worthy of the grandeur of the Supreme Being ; the vault of heaven was the only shelter for the ceremonies celebrated in His honour by the chief of the family, who was the high priest, foremost chanter and the first prophet of the Divinity. It would have been a sin to represent the Creator by the combination of art, or of human imagination. It would have been a sacrilege to make any material representation of the Divine powers". Flotard, p. 135.

\* The founder of every religion is *inspired* and *enlightened*. They *saw* the SUPREME ONE and spoke out the DIVINE KNOWLEDGE,—the KNOWLEDGE that can give Salvation to man. No instance is needed. But there is a great difference between the Aryas and the people of the other races. *Many* of the Aryas were *inspired* and *enlightened*, and they were called *Rishis*. And again the early Aryans, owing to their *Satwika* nature, *one and all* could understand and imbibe this great KNOWLEDGE, whereas amongst the people of the other races hardly any could do it. At the present day of *Tama* and *Raja*, perhaps there is none who is able to go beyond his reason, beyond his human knowledge, and to attain to the great DIVINE KNOWLEDGE that leads man to the land of Eternal Bliss.

and these hymns were called the Vedas,—the Eternal Divine Knowledge.\*

Such was the simplest and the purest but the mightiest religion of the Aryas. Thus did this great religion made them true, pure and mighty; simple, pious and heavenly. Knowing no evil, sin or vice, and living in goodness, purity and piety in that far off Golden Age, they were the perfect specimen of man as originally designed by the loving Creator of the Universe after His own heart.†

But man remained not in the perfection he was born. The Aryas in course of time fell away from their high standard and grew merged in the grovelling masses.

All races in course of time deteriorate and come to dotage. Some die away, and

\* Perhaps our readers are aware that it has been distinctly mentioned in the Vedas that the *Hymns* were *seen* by the Rishis. We have fully explained why it has been laid down that they were *seen*.

† Dr. K. M. Banerjee in his *Aryan Witness*, p. 189, says:—"Moses has told us that at the creation all things were good and that man was made after the image of God." This story of a Golden Age prevails in every religion. If there were no fact at all in this story, it could not have been found in every written religion.

others again take up the Ideal and rise step by step to the highest level. We were once dead, but we are born again ; and as a child grows to a man, so are we advancing once more to the haven from which we were washed away.\*

\* Our readers will find as they proceed that our assertions are fully proved.

## CHAPTER IX.

### THE EARLY ARYAN GOD.

What was the idea that the early Aryans formed of their God? \* The beautiful and Divine Hymns of the Vedas,—the earliest

\* The description we give below of the early Aryan Religion is not created out of our imagination. We, as a historian, give it exactly as we find it reflected in the earliest Aryan records, namely the Rig Veda, Zenda Vesta, &c.

We should rather draw here the attention of our readers to the following remarks of Professor Sayce :—

“Questions of Orthodoxy and Heresy, of the truth or falsity of particular religion, must be handed over to the theologian. That intention of the Divine, whether we call it the religious instinct, the sense of the Infinite, or the grace of God, which is the soul, the life and the preserver of all real religion, nay, of all real mythology also, is outside the sphere of the Science of Religion. The object of the latter is to compare and classify the faiths of the human races, to trace their growth collectively and separately, to analyse the changes they have undergone and the shapes they have assumed, and to restore the first sense and meaning to their sacred books. The work is a vast one, and it will need the labour of many minds and many years before it can be completed. But already something has been done. We are even now beginning to see that there is no faith, however degraded, which does not contain some ray of light and truth ; no creed, however pure and exalted, which has not passed through many phases of existence, and gathered to itself additions of which it may well be rid. A religion, even if revealed, must be communicated to man, and handed down through human channels ; its outward form, therefore, will be shaped and moulded by the changing years, and be subject to all the conditions of growth and

ones\*—bear no doubt some portions at least, if not the whole, of the Hymns of the early Aryans. They no doubt reflect the mind of the men of that remotest age. † And from them we find that they saw HIM with their *physical eyes* in Nature,—in the thousand and One Natural phenomena; ‡ they saw HIM with their *mental eyes* in the all-pervading great DIVINE

decay. It will be conformed not only to the necessities of time and place, but also to the character and instincts of the races by whom it is professed. The Christianity of the Negro is not, and cannot be, the same as the Christianity of the Englishman, so far as its outward form and fashion is concerned, and the various shapes assumed by Christianity in different ages and in different countries are not more remarkable, more seemingly incongruous, than the various shapes similarly assumed by Buddhism. All organised religions have a history, and that history is written in the languages they have used." See *The Science of Language*.

\* We have ample evidence both in the Rig Veda and the Zend Avesta to show that there were *ancient Rishis* and *Hymns*. We quote one below; but we shall refer our readers to Muir's Sanskrit Texts, Vol. II in which he has collected a mass of such instances.

Rig Veda, I, 1, 2. "Agni was as much adored by the *ancient Rishis* as by the modern ones."

† The Aryans were always a very conservative people. The present day Hindus are what they were two thousand years ago. Therefore it is not wrong to infer that the Rig Veda Hymns reflect the mind of the early Aryans and give us an idea of their religion.

‡ The European Scholars have called this Henotheism. See Note in Chap. X.

POWER \* that lies behind that Nature ;—† the benevolent POWER that creates this Universe, and nurses and protects it as its Loving Father‡ ; they *felt* HIM in the heart of their heart,—in their *innermost Soul*, §—as the UNKNOWABLE GREAT ONE, the Source and Support of all Creations.¶

The first was due to their very great Poetic heart ; the second to their Scientific and Philosophic mind ; and third to their Soul. And all this grand Perception of

\* When we shall use the word THE DIVINE POWER, our readers must understand that we mean to convey by these two words the idea and the meaning of GOD as known and understood by us all.

† This is Pantheism. See Professor Seeley's " Natural Religion."

‡ This is Monotheism. See Laing's " A Modern Zoroastrian."

§ The early Aryans believed their souls to be immortal. See Rig Veda X. 16, and also our description of the early Aryan funeral ceremony in Chap. XIII.

¶ In latter days the adoration of this *Nirguna* (qualitiless) Impersonal BRAHMA (The Supreme One) was known by the name of Vedantism. He was also called PURUSHA. The DIVINE POWER on the other hand was called *Esvara* (God).

The religion of the early Aryans was the *combination* of Henotheism, Pantheism, Monotheism and Absolutism (Vedantism), &c., and not any of them independently.

THREE IN ONE they saw and felt, conceived and perceived, owing to their inherent DIVINE KNOWLEDGE which they called SOMA.\*

The DEVAS † were the names of the Natural Phenomena,—each of which they believed to be the *visible manifestation* of the GREAT ONE. ‡ They called the great DIVINE POWER that works this Nature as

\* Our readers must always bear in mind the distinction between the DIVINE KNOWLEDGE and the Human Knowledge. The DIVINE KNOWLEDGE is that which makes man see GOD and which bestows upon him all the Powers of Nature. (See Patanjali Yoga Sutras, Chap. III). It is that which transcends Reason. It generally comes by *intuition* and *inspiration*, and therefore a man, possessing a vast knowledge, say a great Scientist or a great Philosopher, does not necessarily possess the DIVINE KNOWLEDGE, whereas an ignorant man in the worldly sense can possess it. Jesus was but a carpenter's son, and Krishna a cowherd boy. The Buddha, after acquiring all the human knowledge, did not get the DIVINE KNOWLEDGE. He got it at last by sudden inspiration. (See Oldenburgh's Life of Buddha), &c.

We assert that as the early Aryans were the *embodiments* of *Satwa Guna*, they intuitively possessed this DIVINE KNOWLEDGE,—though later on they lost it as they came in contact with the other races and thus got *Tama* and *Raja* developed in them. (See Part III).

† The Deva is found in all the Aryan languages. Deo, Dios, Deu, Deity, &c., are all derived from Deva. It is from the root *Div* to shine. The Devas therefore mean the "Bright Ones".

‡ This has been fully explained later on.

AGNI, and the SOURCE of that Power as VARUNA.\*

Therefore VARUNA is the Infinite, the Absolute. VARUNA is again the great DIVINE POWER (Agni); VARUNA is again the "brilliant sky" or the other phenomena of the high heavens (the Devas).

So is AGNI. He is the "blazing fire" on the hearth and altar,—He is the "shining sun" in the sky †; He is again the great DIVINE POWER; He is also the GREAT ONE, the unknowable and unknown VARUNA.

The DEVAS are the Natural Phenomena,—the visible manifestations of God's works; the DEVAS again are but that ONE

\* These two words AGNI and VARUNA have two distinct meanings. *Agni* means "fire," and VARUNA means "bright sky". But they also mean the DIVINE POWER (GOD) and the SOURCE OF that *Power* (the Infinite, the Absolute). Our readers must always keep in mind these *two distinct* meanings of these two words.

† Rig Veda. III, 2. "Agni is Surja in the morning and Surja is Agni at night". Rig Veda IV, 40, 5 :—"Agni sits as Surja in the sky, as Vasu in the space, as Hota on the Sacrificial Altar, as guest in the house. He lives amongst the men, he lives in the best of places. He was born in the waters, in the rays, in Truth, and He is true."

This Rik is known as *Hansavati*. It is to be found in the White Yayur Veda, 10 24 and 12-14, and also in the Kata Upanishad, 5-2.

great invisible POWER that pervades them all from end to end; they are again *conjointly* HE who is the SUPREME VARUNA.\*

Seeing the brilliant sky, or the shining sun, or the blazing fire, these and other grand and beautiful,—benevolent and life-supporting,—wonderful and grand works and

\* The following lines quoted from Max Muller will shew that the Natural Phenomenon was adored by the Aryans as the GOD as well as the Infinite:—

Max Muller writes:—"There are passages where Parjanya means cloud; there are passages where it means rain. There are passages where Parjanya takes the place which elsewhere is filled by Dyaus, the sky, or by Indra, the active God of the Atmosphere. There are passages in the Vedic Hymns where Parjanya appears as the Supreme God. He is called father like Dyaus, the sky. He is called Asura, the living and life-giving God, a name peculiar to the oldest and the greatest Gods. One poet says, He rules as God over the whole world; all creatures rest in Him; He is the life of all that moves and rests." Surely it is difficult to say more of a Supreme God than what is here said of Parjanya.

Yet in other Hymns, he is represented as performing his office, namely, that of sending rain upon the earth, under the control of Mitra and Varuna, who are then considered as the highest lords, the mightiest rulers of heaven and earth.

There are other verses, again, where Parjanya occurs with hardly any traces of personality, but simply as a name of cloud or rain.

Thus we read:—"Even by day the Maruts produce darkness with the cloud that carries water, when they moisten the earth"—Here cloud is Parjanya, and it is evidently used as a proper name. The same word occurs in the plural also, and we read of Parjanyas or clouds vivifying the earth." (*See India, What can it teach us*, pp. 184-185).

creations of Nature\*, they were filled with poesy †; they did not see them,—their *Satwika* nature rebelled against it,—as mere physical phenomena; they saw in them their loving God, and they felt in them His great OMNISCIENCE. From their this feeling of perception of Nature's BEAUTY and GRANDEUR, their heart rose to SUBLIMITY ‡; and from SUBLIMITY to DEVOTION § and from DEVOTION to ECSTASY. ||

Such was the God of the early Aryans. And they searched all their vocabularies to give HIM an appropriate name; they called HIM by hundreds of loving and sweet

\* They saw GOD in everything in Nature. The Gita, Chap. XXVI, says :—

"I am the Self in the body of all beings. I am the beginning, the middle, and the end of everything. I am Vishnu amongst the Adityas, the all-resplendant sun amongst all shining bodies. I am Marichi amongst the Marutas, and moon among all constelations" &c.

† The admiration and appreciation of Nature is Poesy.

‡ Highest Poesy is Sublimity. (See Burke on Beauty and Sublimity).

§ The appreciation and admiration of Nature's Beauty and Sublimity only can fill man with the feelings of Devotion towards GOD.

|| The deepest feelings of Devotion to GOD produces Ecstasy,—an Undescribable Bliss. (See Vedanta).

names\*, and were not satisfied till at last they called him simply by the name of the MIGHTY GREAT ONE (*Asura Mahata*).†

\* Such as Viswakarma, Prajapati, Hiranyagarva, &c.

† The early Aryans used to call the Devas by the name of *Asuras*—"mighty ones", the word being derived from the root *as*—to exist. According to Professor Max Muller's Index to Rig Veda, *Asura* occurs twenty-six times as an epithet for Varuna, Agni, Indra, &c. How this word in later days came to mean "demons", we shall describe in Part IV.

In giving a generic name to their great GOD, the Aryans sometimes added *Mahata* (great) or *Medha* (all-knowing) to this word. We need not perhaps say that this *Asura Mahata* or *Medha* became *Ahura Mazda* of the ancient Iranians.

## CHAPTER X.

### VARUNA, AGNI AND SOMA.

The Hymns of our ancient fathers tell us what high and grand was the idea they formed of their Gods—of their beloved Varuna, Agni and Soma,—of the THREE IN ONE GREAT UNITED WHOLE.

They thus sang the praise of the UNKNOWNABLE KNOWN :—\*

*“He who is our Father and He who is the Giver of our births, He who is the Providence of the world, He who is conscious of the whole Universe, He, though bearing the names of many Gods, is but ONE and without the second. This wide Universe eagerly desires to know Him.”†*

\* We do not mean to say that the Hymns quoted here were the very Hymns that were uttered by the early Aryans. But these early Hymns,—if they are not to be found in the Rig Veda,—must have been something like those quoted here. Our impression is that some of these early Hymns do exist in the Rig Veda. Things die hard amongst the Hindus.

† Rig Veda, X, 82, 3.

*"The All-knowing ASURA established the heavens, and fixed the limits of the earth. He sat as the Supreme Ruler of all the worlds."\**

They thus sang the glory of VARUNA as the Absolute, the Infinite, the Source of all Creations.†

*"Sing a hymn pleasing to VARUNA, the King of Kings,—to Him who spread out the earth, as a butcher lays out a steer's hide in the sun. He sent cool breezes to the woods; He placed the sun in the heavens."‡*

*"The stars up there, that are seen at night, where do they hide in the day? VARUNA'S*

\* Rig Veda, VIII, 42, 1.

† A careful study of the Rig Veda will convince every one that VARUNA was one of the earliest names of GOD invented by the Aryans. In the Vedic age, this VARUNA became the name of only the god of water. (See Parts III and IV).

We cannot say who first coined this name, but one Rishi prominently comes before us in connection with VARUNA. Almost all the Hymns addressed to Him—the entire 7th Book of the Rig Veda,—are those of the Rishi Vasista and his descendants. In fact Varuna is the GOD of Vasista and the Vasistas. It is, therefore, not very wrong to infer that most probably Rishi Vasista gave the name of VARUNA to the SUPREME ONE in place of Dyaus.

‡ Rig Veda, V. 85.

*Ordinances\* are immutable; the moon goes shining brightly through the night."*†

They thus prayed to VARUNA as the loving Father of the Universe;—

*"O Varuna, as the charioteer caresses his tired horses, so do we gratify Thee with hymns for our happiness."*

*"As the birds hasten to their nests, so do our thoughts fly to Thee for riches."*

\* The word in the original is RITA,—the "LAW" of which VARUNA is Keeper, the "Immutable Ordinances" which He has established and jealously maintains, are the RITA—the COSMIC ORDER, which regulates the motions of the sun and moon and stars, the alteration of day and night, of the seasons, the gathering of the waters in clouds and their downpour in rain; in short, the ORDER that evolves harmony out of CHAOS. That this ORDER is the result of a HIGHER LAW is clear—a LAW which the Gods themselves can never transgress; and that it is a BENEFICENT LAW, is no less evident. Therefore RITA is holy, is true, it is "the RIGHT PATH"—the RIGHT itself, the ABSOLUTE GOOD, which is at once transferred from the tangible and visible into the invisible and abstract world—from the physical into the spiritual. There is a moral RITA as there is a material One, or rather the same RITA rules both worlds. What LAW is in the physical, that TRUTH, RIGHT, is in the spiritual order, and both are RITA. Therefore the GOD who is the Ordainer and Keeper of the Physical Law is also the Guardian and Avenger of the Moral Law, the punisher of sin. From this RITA, *Nir-rita*—SIN is derived. In later age *Nir-rita* was personified as the Power of Evil. See Max Muller's *Rig Veda*, Vol. I; his *Origin and Growth of Religion*, pp. 245-250. We find RITA in rites, rituals, &c.

† *Rig Veda*, I, 24.

*"The wise men, through the favour of Varuna, can see all that happened and all that will happen.*

*"Let that Doer of noble deeds, the Son of Aditi, Varuna, lead us to the right path and make our life long.*

*"I have seen the ever-longed for VARUNA. He has accepted my hymns."\**

They thus glorified HIM as the Shining Sky :—

*"Varuna, the sky, is the all-enfolder. He covers the world as with a robe with all the creatures thereof and their dwellings. He measures out the earth and mark her uttermost bounds."*

So was AGNI adored as a Deva, the Blazing Fire.†

*"O Agni, accept this log which I offer to thee; blaze up brightly and send up thy*

\* Rig Veda, VIII, 41.

† Who first invented Fire? In the Rig Veda we find three names in connection with the discoverer of fire.

(1) Matarishvan is said to have brought Agni from heaven from the gods very far away and to have given him as a gift to the Bhrigus who in their turn gave him to Manu (the first man). The Bhrigus are the illustrious priestly race.

*sacred smoke to touch the topmost heavens with thy mane and mix with the beams of the sun. Thou Lord of the Wealth, give us rain from heavens and food inexhaustible and drink thousand-fold.\**

And again as a Deva, the "Shining Sun."

*"The God, who knows all beings, rises aloft, drawn by his rays, that he, Surja, may behold all things. Straightway like the thieves the stars with their brightness slink away before the all-seeing God. His rays are visible to all mankind, blazing like flames. All conspicuous on thy rapid course, thou createst light, illuminating the whole firmament.†*

(2) Then again we find Atharvan "drew Agni forth by friction." In the Vedic age the class of priests who were appointed to the care of sacrificial fires was called Atharvans from *Atharya*—fire. Atharvans is identical with the Iranian fire-priests, *Afar* being the fire-god of the ancient Persians. (See Rogozin's Story of Medea, pp. 130-152).

(3) Angiras, the ancestor of the celebrated priests of the same name, is also mentioned in the Rig Veda as having first kindled fire.

Perhaps the ancestors of these three families of priests, namely Bhrigus, Atharvans and Angiras invented fire independently of one another in different places.

\* Rig Veda, I, 6.

† *Ibid*, I, 11-6.

So did they prayed to AGNI as their loving God, as their Father in heaven and Brother on earth.

*"Oh Agni, the good that Thou art to bestow on Thy devotees does belong to Thee. O Agni, we are coming to Thee by adoring Thee with our bent heads day and night. As the father is accessible to the son, O Agni, so art Thou become to us. Live with us for our good."\**

Agni was also adored as the Infinite, the Absolute.

*"O Agni, Thou art immortal, Thou art omniscient. Bring for Thy worshippers various sorts of wealth.*

*Agni is as various as the wealth. He is the Seer of every thing like the sun, the Protector of life as the vital breath, the Helper as the son, the Supporter like the horse, and the Benefactor like the cow."†*

Thus did the Aryas see Nature. Thus did they rise from Nature to Nature's God,

\* *Ibid.*, I, 6-9.

† *Ibid.*, I, 66-1.

to the Father of the Universe; and from HIM to HIM, the UNKNOWABLE KNOWN. From the Senses, their perception of GOD went to their Mind and Heart; and from their Mind and Heart to their Soul Divine and immortal.\*

When they saw AGNI, the Mighty One, in the blazing fire, they saw HIM and HIM alone as the Supreme Lord of the world. So with all the other Devas. †When they worshipped One, they forgot the existence of all others and saw and felt the living God in Him and Him alone.‡ Thus when they saw the sun, they did not see the sun

\* We have clear traces of the name of DYAUS, VARUNA and AGNI in the European languages as well as in the Zend and Pelhavi. But we cannot definitely say which of the numerous DEVAS were worshipped in these early days. We find *Vata* in WOTAN, *Vak* in VOX, *Maruts* in MARS, *Uska* in EOS, &c., therefore we may say these Devas were used to be worshipped by the early Aryans.

† We cannot say also *how many* of the Devas were adored by our early Fathers. In Hymn 30 of VIII of the Rig Veda, the number of the Devas was given thirty-three, but in 9 of III of the Rig Veda, it is given as three thousand three hundred and thirty-nine. But Yaska in his *Nirukta* mentions only three. But whatever was the number of the Devas, they were always considered to be as ONE. (See Rig Veda, VIII, 58; III, 55, X, 191.)

‡ Max Muller speaks of this Religious idea of the Early Aryans in the following strain:—"If therefore there must be a name for the religion of the Rig Veda, Polytheism

only ; they simultaneously *saw* the sun, the SOUL of that sun, and the SOUL of that SOUL. They saw Surja, Agni, Varuna all together,—all THREE IN ONE,—in one Great magnificent WHOLE. And they worshipped

would seem at first sight the most appropriate. Polytheism, however, has assumed with us a meaning which renders it totally inapplicable to the Vedic religion. Our ideas of Polytheism being chiefly derived from Greece and Rome, we understand by it a certain more or less organised system of gods, different in power and rank, and all subordinate to a Supreme God, Zeus or Jupiter. The Vedic Polytheism differs from the Greek and Roman Polytheism, and, I may add, likewise from the Polytheism of the Ural-Altaic, the Polynesian, American, and most of the African races, in the same manner as a confederacy of village communities differs from a monarchy. There are traces of an earlier stage of village community-life to be discovered in the later republican and monarchical constitutions, and in the same manner nothing can be clearer, particularly in Greece, than that the monarchy of Zeus was preceded by what may be called the septarchy of several of the great gods of Greece. The same remark applies to the mythology of the Teutonic nations also. In the Veda, however, the gods worshipped as supreme by each sect stand still side by side. No one is first always, no one is last always. Even gods of a decidedly inferior and limited character assume occasionally in the eyes of a devoted poet a supreme place above all other gods. It was necessary, therefore, for the purpose of accurate reasoning to have a name, different from Polytheism, to signify this worship of single gods, each occupying for a time a supreme position and I proposed for it the name of Kathenotheism, that is a worship of one god after another, or of Henotheism, the worship of single gods. This shorter name of Henotheism found more general acceptance, as conveying more definitely the opposition between Menotheism, the worship of one only god, and Henotheism, the worship of single gods ; and, if but properly defined, it will answer its purpose very well". See India, What can it teach us. pp. 145-146.

and adored this GREAT GOD, and not the shining sun or the blazing fire which they knew to be mere material manifestation of GOD'S OMNISCIENCE.\*

\* Rogozin writes :—"This question of Monotheism in the Rig Veda has been all along an exceedingly vexed one. In the first place, can the Vedic Aryas be said to have achieved Monotheism at all? Strange question to ask of so rampantly Polytheistic a religion! Yet the perception of the One Unborn existing before time and beyond space, to which they struggled by sheer force of reasoning, is very near it; it is, at all events, the nearest even their descendants, those champion thinkers of the world, ever came to it. They came near it, but still they missed it—in what manner we have just seen—at least as we understand the word. The earlier Vedic poets perhaps came nearest of all to that, when they prayed to Varuna, the punisher and forgiver of sins, when they bade men "fear him who holds the four dice before He throws them down", and assured them that "his path is easy and without thorns who does what is right", before subtle arguing had killed intuition and warmth of feeling. Yes, they almost hit the mark then, but glanced off somehow".

On the other hand Adolphe Pictet in his work *Les Origines Indo-Europeans*, Vol. II thus remarks :—"The names of most of the Gods in the Aryan mythology correspond with those of the great objects of Nature, designated by some of their most characteristic attributes. But as these natural objects have derived their appellations from their physical qualities alone, they could not originally at the time when they received their names, have been regarded as divinities. If Nature worship had prevailed among the Aryans from the commencement, some trace of this fact must have been preserved in their language, which, however, manifests nothing but the most complete realism as regards the epithets applied to natural phenomena. As it appears that the great objects of Nature could not have been regarded as divine at the time when the language was formed, the Aryans could not originally have been Polytheists. It is not, however, to be imagined that a race so highly gifted

This grand perception of GOD, they embodied from their intuitive DIVINE KNOWLEDGE.(32a) Through this Knowledge, they saw HIM, they felt Him; they associated with HIM.\* Through this KNOWLEDGE,

should have been destitute of all religious sentiments and feelings. But if not Polytheists, they must have been Monotheists". See Muir's Sanskrit Texts, Vol V, p. 46. Roth's Essays, Journal of the German Oriental Society. VI, 76, &c

The remarks quoted above give us the European view of the Religion of the Aryas. Their opinion is that the Aryans reached Monotheism from Polytheism, whereas we assert that they fell away from Monotheism or rather from Mono-Pantheism to Polytheism and idolatry. If any one takes the trouble to study the Hymns of the Vedas a little bit carefully and critically, he will be easily convinced that Monotheism is not the after-growth of the Aryan Religion, rather it was Polytheism. From One God they came to many Gods, and not from many Gods to One God. The History of the Hindu Religion is a long series of expansion and deterioration and degeneration, and at the same time continuous and strenuous attempts of reformations. The Rishis of the Vedas often and repeatedly cried, "There is but One GOD—One God", evidently finding the people running to many Gods. How step by step the Aryans fell away from one God to many Gods has been elaborately traced in the Vedic Period of this History.

\* We again remind our readers that they should always bear in mind the distinction between the Divine Knowledge and the Human Knowledge. The latter makes a man a great Scientist or a great Philosopher, the latter a great *Rishi*,—a Prophet, nay one whom we can call the Incarnation of God. The Human Knowledge can be acquired; the Divine Knowledge generally comes by inspiration. But the History of the Hindu Religion shows how the Human Knowledge was raised by the Hindus to a height as to merge it in the Divine Knowledge. Our readers will find it when we shall deal with Vedantism, Yoga, &c.

they were ever virtuous, ever happy, and blessed. \* Through this KNOWLEDGE, they were mighty and great. † Without this KNOWLEDGE, no man can ever reach God.‡ This is the God, this is HE who lovingly takes up man by the hand and leads him to the Land of ETERNAL BLISS.§

SOMA was the teacher, SOMA was the Preceptor, SOMA was the Guide of the Aryans.

\* Swami Vivekanand says :—"If you go to the fountain head of Christianity, you will find that it is based upon Experience. Christ said,—He *saw* God ; the disciples said, they felt God and so forth. Similarly, in Buddhism, it is Buddha's Experience,—He experienced certain Truths, saw them, came in contact with them, and preached them to the world. So with the Hindus. In their book, the writers who are called Rishis or Sages declare, they have experienced certain Truths and these they preach. Thus it is clear that all the religions of the world have been built upon that One Universal and Admantine Foundation of all Our Knowledge—Direct Experience." (*See Raja Yoga, p. 2.*) Our readers might now understand why the Rig Veda Hymns are said to have been *seen* by the *Rishis*. The Hymns were the *expression* of their *experience* of God.

† The entire Hindu Philosophy says that men acquire all natural and supernatural "powers" by acquiring the Divine Knowledge. *See Patanjali Yoga. Sutras, Chap. III.*

‡ Our readers will find in this work how this Divine Knowledge, for the regeneration of Humanity, time after time, appeared on earth in some Selected Men whom we call Prophets. This birth of Prophets is an Immutable LAW of Nature as any other of her fixed Laws.

§ All the Hindu Philosophies assert that Human salvation is Perfect Beatitude.

He was a Deva, but not like any of the others,—He was not a Natural Phenomenon. The ever-poetic Aryans symbolised Him,—the Divine Knowledge,—by that vivifying beverage, Soma, which filled them with exhilaration,—that drink of the Devas,—that AMRITA, the Ambrosia,—which makes man Immortal and Divine.\* Can anything else in this world except this God,—except this Divine Knowledge,—except this Ambrosia—make man mighty and great, immortal and divine, blessed and happy ?†

They thus prayed to their God SOMA:—

*“ Where there is Eternal Light, ~~in~~ the World where the Sun is placed, in that*

\* If our readers carefully study the Hymns of the Rig Veda, addressed to Soma, they will agree with us in saying that Soma cannot mean anything else but the Divine Knowledge. How Soma in later age came to mean Moon will be told in the Vedic Period of this work.

Our readers may, however, ask why out of so many things in Nature, Soma was symbolised by the intoxicating Soma juice. It is very easy to guess. The Divine Knowledge fills men with Ecstasy. (See Vedanta and Yoga). The nearest approach to Ecstasy was the exhilaration that the early Aryans felt when they quaffed the Soma juice. Nothing else could give them an idea of Ecstasy.

† We are sure the answer will be an universal “No”.

*Immortal, Imperishable World, place me,  
O Soma !\**

*Where the Son of Viraswat reigns as  
King,† where the Secret Place of Heaven  
is, where the Mighty Waters are, there make  
me immortal, O Soma !*

*Where wishes and desires are, where the  
Bowl of the Bright Soma is, where there is  
Food and Rejoicing, there make me immortal,  
O Soma !*

*Where there is Happiness and Delight,  
where the desires of our desires are attained,  
there make me immortal, O Soma ! ‡*

They knew not sin nor misery; they were  
ever blessed, ever happy. They knew their  
Soul to be Immortal and Divine. They,  
therefore, were conscious § that when they

\* Rig Veda, IX, 113.

† See note on Yama in Chap. XIII.

‡ Can this Soma be anything else but the Divine  
Knowledge?

§ As they knew not sin, nor misery, and as they knew  
their souls to be immortal,—they believed that after death  
they would live in the state of Perfect Beatitude till Eternity.  
All men of *Satwa Guna* are pure and holy as the early  
Aryans were.

would pass away from this world, they would enjoy for ever till Eternity that Bliss, that Eternal Beatitude, the aim and end of the pious and the blessed. \*

Such was the grand and simple religion of the early Aryans, but it remained not so. By the inscrutable Laws of Nature, this grand religion expanded and deteriorated and became in course of time something

How these Aryans lost their *Satwa Guna* and fell away from their purest state and how their religion consequently changed will be narrated in the Part III.

We might mention here that the story of the fall of man is found in every religion, though the Aryan story is quite different from any other. See Chap. XIV.

\* We have clear traces of Dyaus, Varuna and Agni in all the Aryan languages. Soma is hardly to be found in any of them. The reason is not far to seek. As it was impossible to get Soma plant in the Central Assian steppe or in Central Europe, the Indo-Europeans soon forgot all about it.

Even in the matter of Dyaus, Varuna and Agni, a great difference of opinion has cropped up amongst the European scholars. Max Muller wrote:—"Veda is the real Theogony of the Aryan Nation,—the common origin of Greek and Sanskrit Mythology". (See Max Muller's Essays, Vol. I, p. 381 and 449.) Taylor says:—"We cannot affirm that the undivided Aryans were in possession of a common Mythology. It is more probable that out of the same common words and the same thoughts, the Aryan Nations, after their separation, constructed separate Mythic tales, whose resemblances are apparent rather than real". (See Taylor's Origin of the Aryans, p. 331).

quite different from what it was at the time of our ancient fathers.

On this matter see Cox, *Mythology of the Aryan Nations*; Mahaffy, *Prolegomena to Ancient History*; Sayce, *Hibbert Lectures*; Lang, *Myth, Ritual and Religion*; Vol. II; Rhys, *Hibbert Lectures*; Cook, *Origin of Language and Religion*; Dunker, *History of Antiquity*, &c.

Also the works of Mommsen, Grimm and other German Scholars.

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## CHAPTER XI.

### THE EARLY ARYAN RITES.

The early Aryans had no rites, nor any ritual, nor ceremony for worshipping their GOD VARUNA. They adored and worshipped Him by Hymns of prayers and praises and devotion to Him. \* But from the remotest time, they had a simple Ceremony to worship their God, AGNI, and a merry Festival in honour of their divine guide, SOMA.†

At the early dawn of day when the brilliant Sun slowly rose up into the sky in all his glory, the beautiful Aryan women carefully and reverentially washed the altars

\* We have no trace of any rite or ceremony in connection with Varuna either in the Vedas, Zenda-Vesta &c.

† We need not mention that the ceremony of worshipping Fire was in vogue both amongst the ancient Aryans and Iranians. We also find this Fire-worship amongst the Romans addressed to *Vesta*, the fire of the house, and amongst the Greeks to *Hestia*, the household fire. *Vesta* and *Hestia* are the same as Sanskrit *Vastu*—house. We have already said that there is no trace of *Soma*-worship amongst the European nations. *Soma* could not be procured where the Europeans lived. *Soma* grew only in Kashmir. See Part I. p. 17.

of their houses and decorated them with fragrant flowers.\* The little happy family, consisting of the father and the mother, the brothers and the sisters, the sons and daughters and daughters-in-law, grouped round the holy place. The master of the house† lighted the fire by rubbing two pieces of wood which they called *Aruni*‡ and the ceremony they called *Pramanthana*.§

When the pieces of wood were rubbed, and sparkles of fire shot out from them, when the sun in all his majesty rose in the east and bathed them with his invigorating

\* This custom of keeping and decorating altars in the houses has almost disappeared in India. Some idea of this beautiful custom might be got from seeing the houses of the Tibetians or the Sikimese in Darjeeling. With these beautiful altars, every house was in fact a temple.

† At the time of these early Aryans,—there were no priests, or preachers, or castes, or creeds. Every man was his own priest and religious head. One Rishi says :—"I am a poet,—my father is a doctor, my mother is a grinder of corn. With our different views, seeking for gain, we run as after cattle."

‡ The *Arunis* were "two sticks." This simple apparatus might be called a "fire-drill" or "fire-churn," since the action consisted in rapidly twirling the upper piece, made of Ashwatha-wood (*ficus Religiosa*) in the lower hollowed piece, made of some softer wood.

*Pramantha* literally means "churning,"—hence the ceremony of the kindling of fire was named "*Pramanthana*," which name was afterwards changed into *Agni-chayana* or *Agni-hotra*. This *Pramantha* became the Greek *Prometheus*, "who brought fire from heaven."

light,\* they all sang out in the sweetest strain the glory of God. † Butter ‡ and milk were then poured on the blazing-fire, and they called out SWAHA and SWAHA. § And as the fire blazed forth in all its magnificent grandeur, they knelt before their beloved God and raised their eyes to heaven, to the golden Sun, rising, or sinking, or brilliantly shining in the Infinite above. They uttered in one voice, in the deepest of devotion, that grandest of Prayer,—GAYATRI,—which is still the daily prayers of millions of men. ||

\* Our readers must always remember that the early Aryans did not keep any distinction between the blazing fire on their altar and the shining sun in the sky. When they worshipped fire, they worshipped the Sun as well, for they considered them to be the one and the same.

† The total number of Hymns addressed to Agni is 233 in the Rig Veda.

‡ Not exactly butter ; it was *Ghee*, melted butter.

§ *Swaha* literally means "O God, come for our good." It also means "Eat." This word became the most important in all the Aryan Sacrifices. Various offerings were poured on the fire with the word, "*Swaha*,—*Swaaha*." (See *Agni-hotra* and other Sacrifices in the Brahmanaic Period of this History).

|| The prayer quoted is still the daily prayer of the millions of Brahmans in India. It is called *Gayatri*, because it is composed in the *Gayatri* metre. It is called the Mother of the Vedas. One European scholar writes :—  
"This text appears so insignificant as to make the exceeding

*That Longed-for Glory of the Heavenly Savitar may we win! May He Himself inspire our prayers! \**

If they had any special prayer to make to their God, they did it afterwards in the greatest devotion and love. They never prayed unless their prayers were inspired by their Heavenly Father. †

This ceremony was repeated at noon before they took their meals; and once again when the glorious Sun slowly sank down below the horizon, and light was lighted in every home.

holiness attached to it something of a puzzle." But we humbly submit, it will not appear to be a puzzle at all, if we understand its proper sense and import. It should be the *first prayer* of all nations, all that want to pray. Man is fallible,—man does not know what is good for him; he might pray some thing which is really injurious to him, though he thinks otherwise. Therefore the Aryans, before they prayed or performed any religious ceremony, first prayed, "*O Lord, Thou Thyself inspire our prayers,*" so that their prayers may not be wrong or injurious to them. Should not this be the *first prayer of all prayers?*

\* This is the 10th Rik of the 62nd Hymn of the 3rd Mandala of the Rig Veda. It is also found in the White Yajur Veda, 3-35 and Sama Veda, 2, 8-12. It is the first Prayer of the *Agni-hotra* in the Yajur Veda. Savitar is Sun as well as the Supreme One.

† The holy *Gayatri* was recited before every ceremony.

Five were the daily ceremonies reverentially performed by the early Aryans.\* First was the adoration of God, either by lightening the fire, or by chaunting the hymns of prayers and praises to the DEVAS or VARUNA†

The second was the adoration of the PITRIS,—their dead ancestors,—specially their dead father and grand-father. ‡ Not a day passed in the life of these great people on which they had not their ancestors in their mind, or they did not show their respects for them by offering some food to them or by making charitable gifts to the needy. § This ceremony was the simplest of its kind. Before they had their daily

\* These were (1) *Deva Yajma*, (2) *Bhuta Yajma*, (3) *Pitri Yajma*, (4) *Brahma Yajma* and (5) *Manushya Yajma*.

We do not know whether the word *Yajma* was known to the early Aryans,—but *Yaj*—to worship—is a parent Aryan word. From *Yaj* was derived *Yajna* or *Yajan*—worshipping. It is evident, from *Yajan*, the word *Yajma* was derived, which word became one of the most important terms of the Aryan religion. *Yajma* is the *Sacrifice* of the Aryans. (See Brahmanaic Period, Part V.)

† The kindling of fire and prayers offered to AGNI as described before is the *Deva Yajma*.

‡ The honouring of the deceased Fathers was *Pitri Yajma*.

§ Max Muller writes :—I could go even a step further and express my belief, that the absence of such services

morning meals, they took up some simple offerings and threw it to the south saying, "SWADHA to the PITRIS."\*

After doing<sup>†</sup> their duty towards their God and their Fathers, they went out and placed food before their domestic animals, specially before their gentle and good Cow. Cow was their friend, cow was their support, cow was their wealth. Never did they touch food before feeding their kine and oxen. The third daily religious ceremony in the Aryan house-holds was the nursing and feeding of the domestic animals.†

for the dead and of an ancestral commemoration is a real loss in our own religion. Almost every religion recognises them as tokens of a loving memory offered to a father, to a mother, or even to a child, and though in many countries they may have proved a source of superstition, there runs through them all a deep well of living human faith that ought never to be allowed to perish."

\* Like *Swaha*, *Swadha* also became a very important word in the rituals of the Aryans. Both *Swaha* and *Swadha* mean the same thing—"eat," derived from the root *Swad*—to eat. When offerings were poured on the blazing fire, the Aryans said, "*Swaha*", and when offerings were given to the *Pitris*, the dead ancestors, they said, "*Swadha*."

† We find the cow in every phase of the Aryan life. She is every where,—their mythology is full of the cow; their stories are struggles for the possession of the cow; great battles were fought over their great wealth, the cow. (Aryuna's fight with the Kurus for the Birata king's kine is an instance. See *Virata Parva*, *Mahavarata*).

The fourth was the entertaining of the guests and the feeding of the poor. They searched to find if there stood any hungry man or woman at their door, or if there was any guest in the house. They never

The cow, being so valuable,—nay a part and parcel of their life, was held in the highest veneration by the Aryans which the modern Hindus have not forgotten.

This position of the cow in the Aryan household shows that they were agriculturists from the very beginning. A great European scholar writes :—

“Cow is the distinctive animal of Aryan life. For absolutely unfitted by nature for the hardships of a nomadic existence, or for the torrid heat of the open steppe, it needs the protection of forest glades, the coolness of streams, the rest and sweetness of meadows, exactly suiting the farming stage of culture, which immediately follows on the nomadic and precedes or co-exists with the city-building stage, since its wants and the care it demands are such as can be supplied only under favourable and settled conditions of life, even though still very primitive. And in that stage, the first in which the Aryan race appears to the historical vision, we can scarcely realise what a wonderful, god-given, all-sufficient treasure this gentle, homely, patient companion must have seemed to a people broken up into families or small clans, wholly dependent each on its own dairy and patch of tillage. The sweetest, most wholesome of foods, flowed from her udder, easily transformed into the butter which melted and clarified, fed the sacred flame on the home altar, while her mate, the fiery bullock, supplied meat for the burnt-offering or, tamed and trained, became the obedient labouring steer. There were no bounds to the gratitude and reverence, the loving care they paid to this living embodiment of a kindly providence, until they came to consider the cow as something holy and half divine. It became to them the sacred animal, the object of almost worship, which it remains to this day among their descendants in India.”

This was called *Pashu Yajna*.

took their food unless the guests and the poor were fed and entertained.\*

The fifth and the last of the Aryan daily ceremonies was the study of the Vedas, which was the chaunting of the Hymns, either alone or in chorus. Fifth was the Study in order to acquire the Human Knowledge as well as the Divine Knowledge.†

These were the five daily ceremonies of our ancient fathers. They had also some special ceremonies and festivals,—particularly those of SOMA and PLOUGHING.‡

In any beautiful moon-lit night, the Soma plant was plucked up by the roots

\* It was called *Manushya Yajma*. Rig Veda XI. 117 specially speaks of charitable gifts. We quote the last verse. "No friend will be his, nor companions, he who has his food to himself, has his sin to himself."

† It was the *Brahma Yajma*. The word *Brahma* at the time of which we speak and even at the Vedic time meant only the Hymns of the Veda,—hence "Knowledge." In the Vedantic period it came to mean the SUPREME ONE.

‡ To so agricultural a people as the Aryans, we need not say, it is quite natural that they should have festivals for "Ploughing" and "Harvesting." We have distinct traces of it in the Hymn IV, 57 of the Rig Veda. This Hymn is directed to the Ploughing Festival. There is no special Hymn for the Harvest Festival. Evidently at this festive time, Soma Festival was held. Both these two festivals have come down to the present day.

and collected by each and every family. It was then carried to the altar of the house and crushed between two stones. It was thrown, stalk as well as juice, sprinkled with water in a seive of loose woollen weave, whence after the whole had been pressed by the hand, the juice trickled into a vessel. The fluid was then mixed with sweet or sour milk with wheaten or other flour and put away to be fermented.\*

Generally at full-moon nights,—the Aryan families, both young and old, male and female, assembled on the green grassy lawns in front of their cottages and drank in 'solemn reverence this sweet exhilarating beverage. † They sang and danced and

\* Soma is thought to be the *Asclepia acida* or *Sarcostemma Viruinale*,—a plant of the family of milk-weeds. It is described as having hanging boughs, full of leaves along the stalks of light, ruddy colour (golden) and knotty joints, containing in a fibrous, mane-like outer rind, an abundance of milky, acid, and slightly astringent sap or juice. Dr. Haug procured some of these Soma plants and prepared the beverage while in Bombay. (See his Introduction to *Atterria Brahmana*.)

† The process of preparing Soma is the most sacred and mystic act of the Vedic and Brahmanic liturgy. Windischmann has written long dissertations on Soma Sacrifices. Our readers will find them elaborately dwelt on in the Part V and VI of this History.

made themselves happy as cups after cups went round their merry circle. They all cried in exstasy :—

*“He, the Wise, has entered into us. Make us burn as with fire, O Soma !*

*Prolong our life as the sun renews the days each morning, O Soma !*

*Our intelligence is excited by thee ; thou hast descended into all our limbs, O Soma !*

*Disease has fled powerless ;—the powerful Soma has descended into us and our days are lengthened !”\**

Every year on the day in which they first went out to plough their field, the early Aryans, with their oxen and kine beautifully decorated, marched out in festive garb.† As they drove their ploughs through their fertile lands, they sang out in devotional strains :—

Soma is found to be always connected with moon and moon-light. Hence probably Soma became Moon amongst the later Aryans.

\* The lines quoted are from the various hymns of the Rig Veda.

† This custom is observed even at the present day by the Hindus.

*"We shall conquer the field with our friend, the Lord of the field. Let Him flourish our kine and horses. He always does this favour to make us happy.*

*O Lord of the field, as cows give us milk, so dost thou give us water which is like honey, which is like Ghee and which is all holy.*

*Let the crops be full of honey. Let the sky, the clouds, the atmosphere, be full of honey. Let the Lord of the field be full of honey.*

*Let the oxen carry burden merrily. Let men work happily. Let the plough dig the ground cheerily.*

*O God, accept our this Hymns of Prayer. Let that water thou hast created in the sky water this earth.*

*Let the plough merrily plough the field. Let the cowherds merrily go with the kine.*

*O fortune-giving SITA\* be propitious to us. Bestow on us wealth and give us the best fruits of our works.*

*\* The fallows made by the plough.*

*Let the clouds merrily water the earth. O God, bestow on us happiness and plenty.\**

Such were the simple rites and rituals of the early Aryans, but on this grand and simple basis was reared up in course of time the most complicated system of rituals and ceremonies that were ever promulgated in this world.

\* Rig Veda, IV. 57.

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## CHAPTER XII.

### THE EARLY ARYAN MARRIAGE.

Two other religious ceremonies of that ancient age were Marriage and Funeral.\* From the very beginning of the life of the Aryans, it was a life of religion and piety. Every act of their life was religion and religious; nothing they did which was not coupled with the name and the spirit of their God.†

When the daughter of the house‡ came to the marriagable age, § a messenger with

\* We have clear traces of these two ceremonies in the ancient records of all the nations that now speak the Aryan languages. The words for wife and husband are common in all the languages derived from the parent Aryan.

† As the Aryans were the embodiments of the *Satwa Guna*,—their lives cannot be religious. This history will shew it at every step.

‡ The Hymn §5 of the X. Mandala of Rig Veda gives us a very graphic description of the marriage of Surja, the daughter of Surja; it is intermixed with all the marriage formulas, blessings, vows, &c., used no doubt in the Pre-Vedic age, as the marriage ceremony of the Vedic Period, as we shall see later on, was very *elaborate and complicated*. The words of the Hymn are so suggestive of the acts performed that it is easy to imagine from them alone the sacred ceremony as it proceeds.

§ The Riks 21 and 22 clearly show that the girls were married when they were *grown-up*, and not as children as now amongst the Hindus.

the proposal of marriage was sent by the father of the bride-groom to the parents of the bride, it generally being understood that the young man had already secured the heart of the bride.\*

When the proposal was accepted and arrangements were made, the day of the holy nuptials was fixed. On that happy day much feastings and drinkings were enjoyed.†

The ceremony was very simple and solemn. No Aryan ever performed any ceremony without first worshipping their God Fire ‡ and showing respects to their ever honoured Pitris. § The bride-groom, after reverentially performing these two holy rites, started for the home of the bride.||

As the marriage ceremony of the Vedic Period was not so simple or short as narrated here, we, therefore, cannot but come to the conclusion that this very ancient Hymn describes the marriage ceremony of the Pre-vedic Aryans.

\* See Rig Veda, X, 85, 8-9.

† We have descriptions of these feasts in many places of the Rig Veda. The drink was the Soma.

‡ See X, 85.

§ See *Ibid.*

|| We cannot exactly say in which conveyance the bride-groom went to the bride's house, but most probably on a chariot.

When the bride-groom came with his party, he, his friends and relatives, were welcomed by the father of the bride with all honour and respect. They were then taken to the altar of the sacred family fire, and the bride-groom was invited to perform the holy ceremony of *Agni-hotra*.\* When the fire blazed forth, kindled by the hand of the bride-groom, and the Sacred GAYATRI was uttered by all present, † the father of the bride stood up and said in a solemn and reverential voice :—

*O, daughter, I set assunder the bond with which Glorious Surja bound thee to me. I set thee assunder of that bond of Varuna which is mine by right. What is a mine of Truth, a home of Righteousness, I place thee there with your husband to live harmlessly for ever.*

\* This is one of the earliest rites of the Aryans. *Agni-hotra* was the kindling of the fire by the bride-groom,—which fire remained alight in his house till his death. How this simple ceremony of *Agni-hotra* or *Agni-choyana* became a most complicated rituals of the Aryans in the Brahmanaic Period will be dwelt on in the Parts V and VI of this work when we shall speak of the Brahmanas,—the treatises on rituals.

† We have already mentioned that the early Aryans never uttered a prayer or began a ceremony without chaunting the holy *Gayatri*.

*I set this bride free from my house to be bound at her husband's home. I made her perfectly united with the place where she goes.*

*O Varuna, make her lucky and mother of good children.\**

The bride-groom then stood up and held the hand of the bride. He said as he thrice took the bride round the holy Fire :—

*I hold thy hand for luck and fortune. Be old by having me as thy husband. Bhaga, Arjaman, all-kind Savita, has placed thee in my hand to live with me in my house and to perform all domestic works.*

*O, Lord, thou sendest this lucky girl to me. She will bear children ; she will accept my loving embraces with love and affection. O Agni, thou givest me this girl. With her thou givest me wealth and children.†*

The bride then slowly and solemnly said :—

*Let Prajapati bless us with children. Let Arjama keep us united till our old age.*

\* This is a translation of the Rig Veda, X, 85, 24-25.

† This is a translation of the Rig Veda, X, 85, 36-37 and 41.

Then did the father of the bride say :—

*Let Pusha take thee by hand and lead thee from this place. Go to thy home. Be the lady of the house. Rule over thy household.*

*Be happy with the birth of children. Perform thy household duties with care. Unite thy body with that of thy husband. Rule in thy house till thou growest old.*

*Be thou the Empress of thy father-in-law, Empress of thy mother-in-law, and the Empress of thy sister-in-law and thy brother-in-law.\**

Then did the father of the bride-groom say :—

*O bride, for ever live with thy husband. Never part,—remain united for ever. Living in thy own home, be cheerful, merry, and happy, and play with thy children and grand-children.*

*O bride, being blessed with luck and fortune, live in the home of thy husband. Love our servants and maid-servants. Do good to our domestic animals.*

\* *Ibid* 26-27.

*Let thy eyes be free from anger. Let thou be always doing good to thy husband. Do always good to animals.*

*Let thy mind be always cheerful. Let thy beauty be more beautiful, thy brilliancy more brilliant. Be mother of heroes, and be devoted to GOD. Let our servants and maid-servants, and domestic animals be comfortable and happy under thy rule.\**

Then all present stood up and prayed :—

*O Varuna, let this lady be lucky and fortunate. Let her be the mother of many children. O Varuna, place ten children in her womb, and make her husband the eleventh.†*

The bride and the bride-groom then both knelt together side by side, raised their eyes to heaven and prayed in all solemnity :—

*Heart to heart, O God, made us united for ever. O Lord, join us, unite us, make us one.‡*

\* *Ibid* 42-44.

† *Ibid* 45.

‡ *Ibid* 46-47

The bride's father then invited all present to come and see and bless the happy bride in the following words.

*This bride is lucky and fortunate. Come all and see her and bless her, and then after wishing her happiness, depart to your homes.\**

The father of the bride ended the ceremony by saying :—

*O Viswawasu, \* rise from this place,—for this bride is married. Go to other girls who have come to be of marriagable age. Give them luck and fortune and make them happy.†*

Beautifully adorned with rich cloths and ornaments, the bride then started for her new home accompanied by her *Sahacharis* and *Dassis*. ‡ She went in a car dragged by two big oxen. The dowries and presents

\* *Ibid* 33.

† Bhaga, Aryaman, Savita, Pusha &c., found in this Hymn, are the different names of the Supreme God. We shall describe them more fully when we shall speak of the Aryan Gods of the Vedic Period. *Viswawasu* is the presiding God of marriage.

‡ *Ibid* 21-22.

§ *Sahacharis*—companions ; *Dasis*—maid-servants.

given by her father were carried before her car, and in front of all went the Holy Fire borne on the head of, a good and pious man,—the Fire that would be kept alight on the altar of their new home till they were dead.\*

And as she passed out of the home of her childhood,—all prayed in solemn earnestness :—†

*Let the Gods drive all diseases back to whence they came. Let not way-layers molest this happy pair. May they pass saely through all dangers on well-laid-out paths. May all fly far away who bring evils to them.‡*

\* This description is taken from that of Surja's marriage. See Rig Veda, X, 85, 6-13.

† This is a translation of Rig Veda, X, 85, 31-32.

‡ The verses quoted above give us a very graphic description of the early Aryan households, their domestic life, the high position that their women held in their domestic economy,—in fact it places before our eyes almost a living picture of the Aryan family life of that very ancient time.

A European scholar, after quoting the verses "*gentle of mind, bright of countenance, bearing heroes, honouring the Gods, dispensing joy,*" (Rig Veda, X, 85, 42-44) asks :—Might not the passage in Italics be labelled *for all times* "The whole Duty of Woman"?

## CHAPTER XIII.

### THE EARLY ARYAN FUNERAL.

The early Aryans had no terror of death. Their funeral ceremony was solemn and simple. \* The dead was laid on a spot at

\* How did the early Aryans dispose of their dead? What sort of funeral ceremony they performed? Dr. Rajendra Lala Mitter writes :—

“ The first scheme of exposure was probably current when the Aryans lived in the same home along with the ancient Parsis. As members of the same race they must have followed the same practice in so important a matter as obsequies.

When they separated and took to a new form of religion, the necessity for conformation to national usage no longer existed, nay, the necessity for a change to mark their total distinction from their former brother-hood was pressingly felt, and burial was at once resorted to. This continued probably from their advent in India to about the 14th or 13th century, B. C. Then came incremation with a subsequent burial of the ashes. This lasted from the 14th or 13th century, B. C. to the early part of the Christian era, when burial was altogether dispensed with, or substituted by consignment of the ashes to a river. Of these four forms of obsequies, the first or exposure, is deducible from inference only; there is no documentary evidence in support of it. The second or burial is traceable in only a single hymn of the Rig Veda. The third or incremation *cum* burial is described in the Aitareya Brahmana of the Black Yajur Veda, and by almost all the *Sutrahuras*. And the fourth is the modern ritual. The credit of first bringing to the notice of Europeans the former currency of the practice of burial among the Hindus is due to Dr. Roth. It was in

a distance from the dwellings; his widow sat by him near the head; his relatives and

1854 that he called the attention of oriental scholars, in a paper entitled *Die Todtenbestattung indischen alter theim* to the hymn on which the inference is founded. In the following year Professor Max Muller followed up the enquiry by publishing the details of the funeral ceremony as described by Aswalayana. Professor Wilson soon after gave an English version of this paper in the Journal of the Royal Asiatic Society of Great Britain. (Vol. XVI.) And, in 1858 Dr. Whitney read before the American Oriental Society a paper on the Vedic Doctrine of a Future Life in which he dwelt specially on the burial rite as distinct from the incremation *cum* burial ceremony of the *Sutarakaras*. (See Indo Aryans, Vol. II, p. p. 119-121).

Probably the early Aryans, before they came to know Agni as their God, used to bury their dead, but it is certain that when they came to consider Agni as the Conveyer of their prayers, their Messenger, their Guide to heaven, they begun to burn their dead, believing that Agni will convey the dead to heaven. Most likely burial of the ashes on the 10th day after cremation was the old custom preserved. It might be asked if cremation *cum* burial was in vogue amongst the early Aryans, how is it that the ancient Iranians and modern Parsis exposed their dead and have them devoured by vultures. We shall try to point out, when we shall deal with the religion of Zoroastar in Parts III and IV of this work, that the Iranians borrowed this custom of exposure from the Red Races. We shall also find that in later age many of the Scythian customs entered into the funeral ceremony of the Aryans.

Even Dr. Rajendra Lala admits :—

"The word *Dakhma*, used to indicate the place where the exposure is made, suggests the idea that incremation was not unknown to the Parsis. The word comes from *Dak* to burn, both in Sanskrit and Zend, and in the Vendidad (Farg. VII., V. 51), it has been used to imply tombs or sepulchres. (See Indo Aryans, Vol. II, p. 117).

friends standing in a wide circle.\* The head of the party then thus spoke :—†

“Depart, O Death, go thy way far removed from that of the Gods. To thee, O Death, I speak,—thou hast eyes ; thou hast ears. Harm not our children, nor our men.”

Then turning to the assembled mourners, he said :—

“Go ye far away from the path of Death. Ye will be possessed of long life, wealth and children. Be ye holy and pure.”

“These men are alive ; they are divided from the dead. Propitious were our offerings to-day. Let us dance and laugh and be merry, for we are blessed with long-life.”

Stones were then placed round the dead body, and the following was chaunted.

“This circle I set round those that are alive, so that none may haste to yonder goal. Let them live for a hundred autumns. Let this rock keep Death away from them.”

\* The Hymns 14, 15, 16 and 18 of the 10th Mandala, Rig-Veda, speak of the early Aryan funeral ceremony. The descriptions are so graphic that we need not add much to them.

† See Rig Veda, X, 18.

"As days on days follow in succession, and seasons follow on seasons, nor comes the latter before the earlier, so dost thou, O, Creator, shape these men's lives."

"Fulfil, O ye mourners, your term of years, and live ye to ripe old age, running your race in turn, elder before, younger after. May *Twasta* \* bestow on ye long life."

The women then came forward and poured oil and melted butter on the dead body, when the following *Rik* was chaunted.

"These women are not widows, they are the wives of noble husbands, and they are mothers; let them approach,—their eyes decorated with Anjana (unguents made of clarified butter). Tearless, not sorrowing, festally attired, let them proceed first in front of all others to their homes."†

\* *Twasta* is another name of the Aryan God.

† Rogozin writes:—It is these two verses,—*i.e.*, 7 and 8 of 18th Sukta of the 10th Mandala, *Rig Veda*, which have acquired such great celebrity and importance, as affording conclusive proof that the Vedas do not yield any precedent and authority for widow-burning, but quite and expressly the contrary. The sense of verse 7 has been perverted by the change of two letters (*Agna*—fire—in the place of *Agra*—in front) and some slighter discrepancies in the interpretation of another word. But those two letters really have to answer for the horrors of the *Satze*."

The brother of the deceased or some very near relative then took the widow by the hand and said :—

The supporters of the *Satee* translated the verse thus :—

“Let these women, not to be widowed, good wives, adorned with collyrium, holding clarified butter, consign themselves to fire. Immortal, not childless, nor husbandless, well adorned with gems, let them pass into fire whose original is water.”

It is astonishing that it did not strike the commentators or translators that if the verse referred to the widow of the deceased, why the word *women* instead of a *woman* should have been used. We give below Sayanna's commentary on the verse. The meaning of the Stanza, word for word, would be—*emah* “these,” *narih*, irregular plural nominative of *nari*, “women,” alluding to the ladies of the kinsmen who have assembled at the ceremony ; the regular form is *naryah*. The women have for predicates, *avidhavah* “not widows,” or “unwidows” and *supatni*, “having good husbands.” (*Supati*).

The next word, *anjanena*, is an adjective, qualifying *sarpisha*, both in the instrumental case, meaning “with collyrium butter.” The verb necessary for these elements should be one which means applying or smearing, and this is what we have in *sammrisantam*, “let smear,” from the root *mrī* “to smear.”

The words of the second line *anasravah*, “tearless,” *anamivah*, “diseaseless,” or free from pain either of body or mind, (it has been loosely rendered in one of the above quotations by “not miserable,”) *susevah* “well-served,” all refer to, and are epithets of, *juna yah* “wives,” which follows. In the Rig Veda the last epithet is changed to *suratnah* “well-ornamented” without in any way altering the construction. The verb is *arohantu*, “let ascend” or “proceed,” and agrees with the nominative *janayah*, “wives.” The dative is *jonim*, “to house” in the singular, the house of the chief mourner, where they are to partake of a feast, and not that of the females. The last word *agre*, “first” or “foremost,” is an adverb, qualifying the verb *arohantu*, the female mourners preceding the men.

“Arise, O Lady, come to the land of living. His life is gone by whom thou liest. Come, thou hast done thy duty to him who took thy hand and married thee. Thy wedlock with him is ended.”\*

The body was then placed on the funeral pyre, fire was set to it, and Agni was thus addressed :—†

“Burn him not, consume him not, O Agni, rend not his skin or limbs. When thou hast matured him, convey him to the Fathers, and he will be obedient to the Devas.”‡

All the great oriental scholars have adopted this Text, and we have followed them in the translation of the Verse as given above. Dr. Rajendra Lala Mitter says :—

“Thousands over thousands of deluded women, in the moment of their greatest grief, have been sent to the blazing pyre with this miserable passport to heaven.”

See Indo Aryans, Vol. II, Chap. on “Funeral Ceremony in Ancient India,” in which the whole matter has been fully discussed.

\* This verse distinctly shows that the widow was taken back home, and she was often married again.

† This simple funeral ceremony became a long and complicated ceremony in the Brahmanaic Period. (See Parts V. and VI.) as detailed in the *Sutras* of Ashwalayana and others.

‡ The early Aryans believed in an Eternal Blissful State after death.

"O deceased, let thine eye go to the sun, thy breath to the wind; to earth, to the sky, into the waters or into the plants, go thy several parts as best beseems."\*

"The mortal parts of this one is thine, O Agni, kindle them with thy heat, consume them with thy flames, but convey this man's UNBORN PART, assuming thy most auspicious forms, to the abode of the Righteous."†

"May Pushan guide thee hence, O dead one,—Pushan, the wise, the universal Shepherd. Pushan is born in both the paths, that of heaven and that of earth; goes back and forth between both, knowing the way to the happiest abodes."‡

"Go forth, follow the ancient paths on which our Fathers went. The two kings, shalt thou behold,—Varuna and Yama,—§

\* Is this not Scientific?

† THE UNBORN PART. A great European scholar exclaims :—"Was ever the very essence of "the Soul" more felicitously expressed?"

‡ Pushan is another name of God.

§ Yama was the first man to die, and we all follow him to the world,—world of Eternal Bliss,—which he was the first to enter and where, therefore, he assumed the part of

where they revel in bliss. There join Yama and the Fathers, where every wish is granted in the highest heaven. Free from blemishes enter thy home there, clothing thyself in a new and shining body.”\*

O Agni, revive him whom thou hast consumed. Let water come to this place and let green fresh grass grow over this spot.”†

After collecting the bones and ashes of the dead, the mourners returned home at the setting of the sun and on the tenth day

host, receiving those that joined him as they came and thus naturally became their king and ruler.

He was the son of Vivaswat, and Vivaswat was no other than God, as such Rig Vedic prayer will testify :—“May Vivaswat grant as immortality. Let Death go its way and immortality come. May He protect our people to their old age.

We find Yama as Yima, the son of Vivantvant, in the Zenda-Vesta, but here Vivantvant is a saintly priest and Yima, the first king of the golden age.

In the Rig Veda he is the King of Elysium where the dead join him; he is not their judge or chastiser. But in the Brahmanas Yama appears “stripped of all his gracious features and tricked out, all the horrors of the Devil”

\* There can be no more simple but grand description of the Future Life to which the early Aryans aspired.

† This is the last verse of Rig Veda, X, 16.

the ashes and the bones were buried when the following *Riks* were chaunted:—\*

“Hie thee to Earth, the Mother; to the wide-spread, blessed Earth; to the pious man she is a maiden soft as wool; may she guard thee from evil. Open wide, O Earth, oppress him not. Be gracious unto him; shelter him kindly, cover him, O Earth, even as a mother covers her infant with her garment. Now let the house of clay stand firm and steadfast, borne on a thousand pillars; may it ever be sprinkled with clarified butter, and be a shelter unto him for age. I have heaped up the earth around thee, and may this clod not hurt thee as I place it over thee. May the Fathers guard this house, and Yama prepare thee a dwelling in the world beyond.”

\* See Rig Veda, X, 18, 10-13.

## CHAPTER XIV.

### THE FALL OF THE ARYAS.

Such were the manners and customs, rites and rituals, cosmogony and theogony, science and philosophy, religion and ethics of our very ancient fathers. \* But did the Aryas live for ever in this highest state of purity and glory? How long their Golden Age lasted, and when did it end?†

\* Naturally our descriptions of the early Aryans have been very brief for the want of any written record of that period existing.

† We now know that the Accads were essentially a literary people from their "libraries" or stores of inscribed tablets in their temples and palaces. At Sippar, the capital of Sargon I, a library of that King was found 3200 years afterwards, and many of its books on astronomy and astrology were copies for general use. By this means the date of Sargon is now fixed at 3800 B. C. and is perhaps the oldest which is authentically exact. (See M. Bota and Layard on Assyrian antiquities).

We shall prove later on that the Accads derived their civilisation from the Aryans of the Vedic Period. Therefore we can fairly say, the early Aryan Golden Age must have passed away long before 4000 B. C. We have fixed the age of the Vedic Period,—to remain on a safe side,—from 3000 B. C., though the European scholars have fixed it much earlier. But it is certain that many of the Rig Vedic hymns were composed before 4000 B. C., as the Accads got their inspiration from many of them. We shall further discuss this matter in Part III.

By the inscrutable Laws of Nature, every thing in the Universe, animate or inanimate, is bound to change and to expand, to grow and to decay. The Aryas, as they grew in number, had to live in places far away from their original cradle-land. The climate, physical aspects, the surroundings, of their new homes daily told upon them. They gradually and slowly began to change in every way,—in physical appearance, in language, in manners and customs, nay in religion. They could not help it; Nature did her work.\*

Further again, they came in contact with various races and tribes, some as enemies and some again as friends. The enemies they had to fight with often and anon, and the friends they had to trade with for their own comfort and convenience. Thus did they imbibe many of their manners and customs, receive many of their things and words, and grow to become gradually quite different beings from what their fathers were.

\* In Parts III and IV of this work,—in the Vedic Period,—our readers will have clear traces of this change.

To give and to receive is the Law of Nature. The Aryas gave much to the other races and received much in return.

Peace-loving, quiet, gentle and good though they ever were, yet had they to fight to defend their homes and hearths from the incessant attacks of the marauding hordes that fell upon them from all sides. Thus did *Raja Guna* daily develop in them. With it their fighting propensities increased, and they were filled with restlessness, avarice and pride.\*

With the friendly tribes they had to associate, to trade, and to barter, and thus was their *Tama Guna* also gradually developed. When *Raja* and *Tama* are in ascendant, *Satwa* becomes dormant, and with the disappearance of *Satwa*, disappear in man his Divine Knowledge, his purity, piety and goodness; and in their place vice, sin, wickedness and ignorance reign supreme.†

\* As we shall fully describe all these changes and developments of the Aryans in the Vedic Period of this work, we need not cite instances here.

† See Gita.

Thus came about the fall of the Aryas.\* In the Pre-Vedic Period, the *Rishis* were general,—in the Vedic Period they became but exceptional. Their Devine Knowledge was replaced by Ignorance which, however, the Vedic Aryas tried to overcome by cultivating their Human Knowledge.

The *Satwika* Aryas. in course of time, thus became men of three distinct characteristics, namely *Satwika*, *Satwa-Rajasika* and *Satwa-Raja-Tamasika*. The *Satwika* were few and far between; they were the Poets, the Prophets and the *Rishis*. The *Satwa-Rajasika* were the fighters,—the defenders of the Aryan hearth and home; and the *Satwa-Raja Tamasika* were the traders and the cultivators.\*

But soon did the *Rishis* disappear, and their places were filled up by big Philosophers and Scientists. The noble defenders of the country grew to be the most aggres-

\* By this we do not mean to say that caste system was formed at this period. There was no sort of caste in the Pre-Vedic Period. In the Vedic Period not caste, but some sort of classification as above mentioned, was formed,—but there were no caste exclusiveness, caste distinction

sive conquerors of other people's lands ; the peaceful cultivators and traders became avaricious and adventurous merchants that went to the furthest end of the earth to amass fortune and wealth.

Struggle how much hard they did, they could not stand against the inevitable Laws of Nature. Their Golden Age was dead and gone. Where there reigned ever-lasting Bliss,—en-nobling Purity,—immortalising Goodness and Piety,—there appeared vice and sin, avarice and pride, luxury and lust, miseries and woes. Nature made them perfect ; Nature again led them astray from their glorious state.

But as they were carried away from their Divine Knowledge, from their State of bliss and glory, from their purity and piety, they rose higher and higher in wealth, and power, in luxury and grandeur, in civilisation and learning. Their cottages became palaces, their villages became cities,

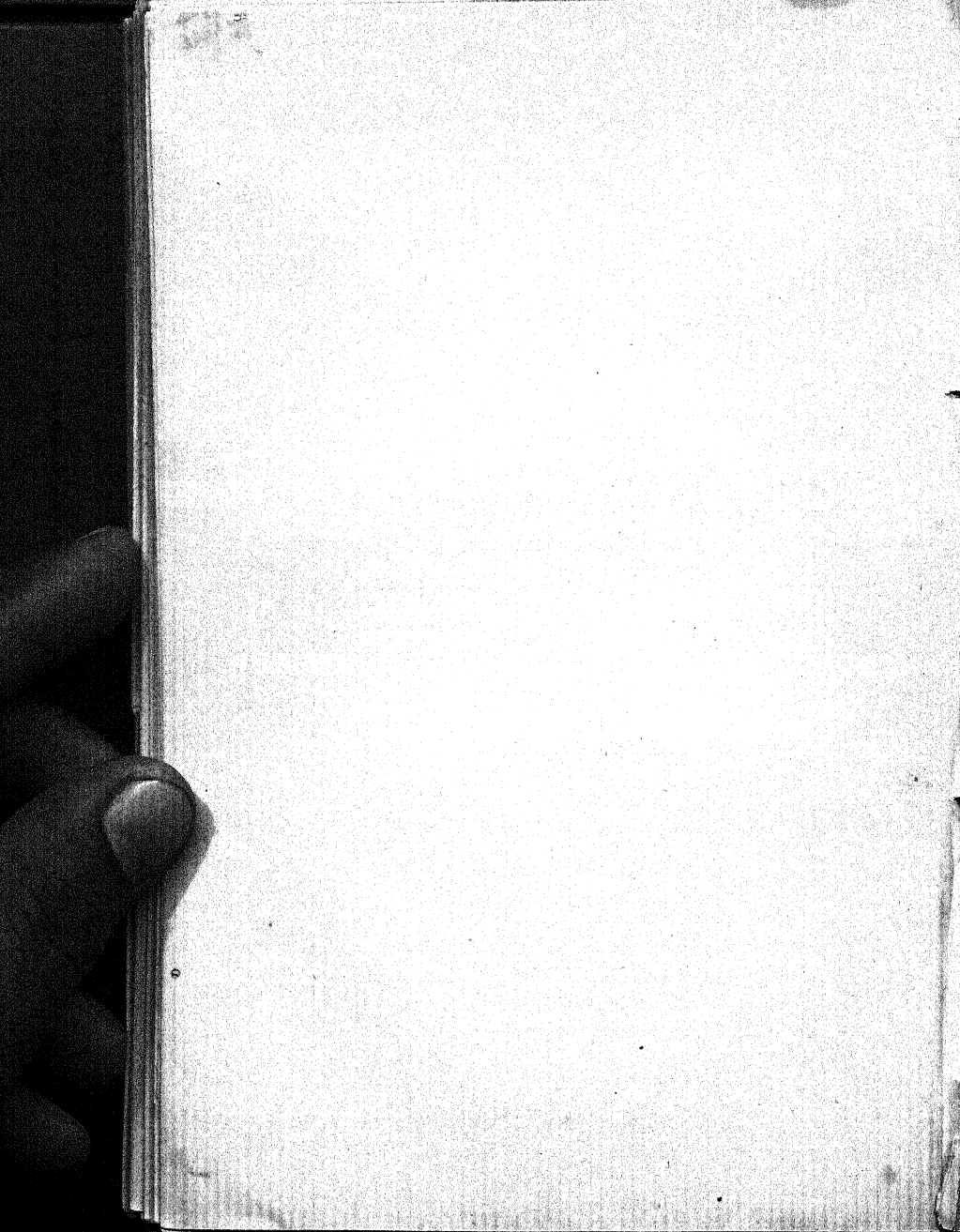
or caste prejudices in existence. A Rishi's son became a warrior, or a cultivator's son a Rishi and so on. How caste, as a natural sequence, was gradually formed will be traced later on.

their tiny possessions became kingdoms and empires. Thus was their Godliness replaced by Worldliness,—their simple and true Faith by a great Retualistic and Philosophic Religion.

Such were the Aryas we meet with in the wonderful records they have left behind them in their holy and sacred Vedas. Such were the children of the Pre-Vedic early Aryans, our ancient fathers, whom we humbly tried to paint in these pages. And how all this came about, we shall try to describe as we proceed with this history of our great Religion.\*

\* See Parts III and IV.

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A  
COMPREHENSIVE HISTORY  
OF  
THE RELIGION OF THE HINDUS,  
ITS BIRTH, RISE, DEVELOPMENT AND EXPANSION.

BY  
DHIRENDRA NATH PAL,  
*Author of "Srikrishna, His Life and Teachings" &c*

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**VEDIC PERIOD.**

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CALCUTTA.

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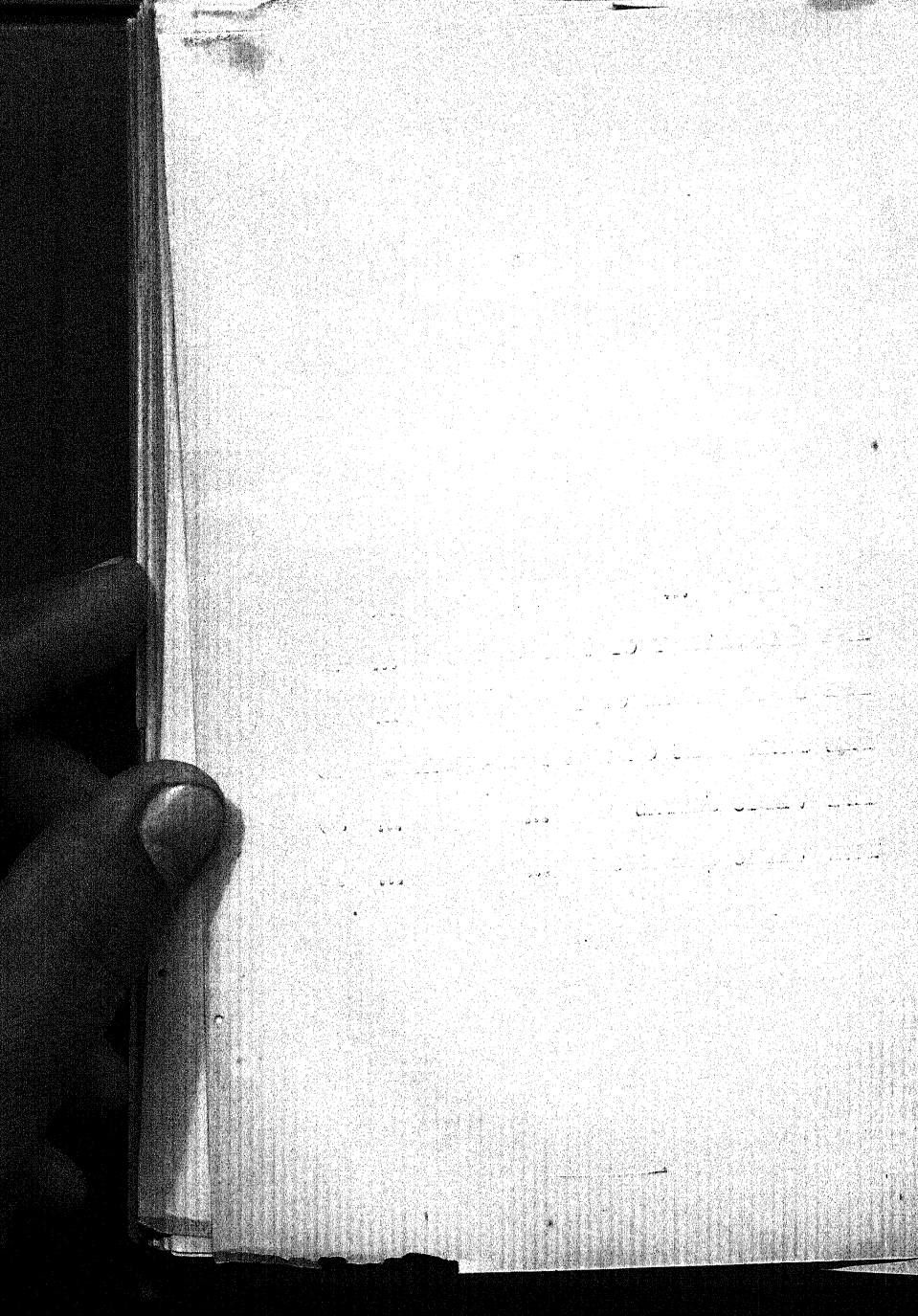
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A

COMPREHENSIVE HISTORY

OF THE

RELIGION OF THE HINDUS.

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VEDIC-PERIOD.

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CHAPTER I.

THE VEDAS.

The most ancient records of human civilisation, and of Religion and Literature, are the Vedas.\* The earliest History and Scripture of the Hindus are their holy

\* This claim cannot be disputed by the Egyptian monumental records and papyras rolls, or even by the cuneiform inscriptions, tablet-libraries or long literature of the Assyrians, now brought to light. They are but fragments, whereas the Rig Veda is a complete record. *See* Weber's Indian Literature, p. 2., Muller's Chips from a German Work Shop, Vol. I. p. 5., Roth's Literature and History of the Vedas, p. 13 &c.

and sacred Vedas.\* What then are these Vedas? †

\* The earliest of the Vedas are the Rig Veda Hymns. But all these Hymns were not composed in a day; there are ancient and modern Hymns. Many Rishis speak of their own Hymns as *new*, but many again mention of *old* Hymns. (See Rig Veda, Book 1, Hymn 12, Verse 11; 1, 27, 4; 1, 60, 3; 1, 89, 3; 1, 96, 2; 1, 39, 10; 1, 43, 1; 11, 17, 1; 11, 24, 1; 111, 1, 20; vi, 17, 13; vi, 22, 7; vi, 44, 13; vi 48, 11; vi 50, 62. (See also Muir's Sanskrit Texts).

Max Muller designates the most ancient portions of the Hymns by the term of *Chhandas* and those that are comparatively modern as *Mantras*, (See History of Ancient Sanskrit Literature, p. p. 70 and 525). But we might mention that no where in ancient or modern Sanskrit, *Chhandas* are ever applied for ancient Hymns and *Mantras* for modern Hymns. *Chhandas* and *Mantras* are simultaneously used for the Hymns of the Vedas.

We begin the Vedic Period of this history from 3000 B. C. We assume that if not all, many of the Rig Veda Hymns were composed before 3000 B. C. (See Note p.p. 7-9)

† The existing text of the Rig Veda, with the commentary of Sayana, has been published under Muller's editorship. (Six Volumes, quarto, London, 1849-73). Dr. Aufrecht has also published, in the Indische Studien (Vols. VI, VIII, Berlin, 1861-3) a romanised edition of the text alone. The first two *Adhyayas*, with the Commentary, appeared in the Bibliotheca Indica (Calcutta, 1849), edition by Dr. Roer. Muller published the first Mandala in Sanhita and Pada text (Leipzig, 1856-7, 4 to), and Rosen the first Ashtaka, in Sanhita and romanized Pada, with Latin translation (London, 1838, 4 to: the text unaccented); and entire text in both forms, is in 1873 issued by Muller in London. There is a complete translation into French by Langlois (4 Vols. Paris, 1848-51 republished by Foucaux, 1872); another by Wilson, in English (3 Vols. containing four Ashtakas, London, 1850-57) the fourth Volume, edited chiefly by Prof. Cowell, appeared in 1866. Benfey, in the Orient and Occident (Göttingen, 1860-65), began a German version, in the metres of the original. Of a translation by Muller, one Volume has

The Vedas that we now \*possess are a stupendous mass of literature of various shades and grades. They were originally three in number, namely Rik, Saman and Yayus,\* but they finally became four with the addition of the Atharvan. Each of

appeared (London, 1869). Publications of the text and translations of single hymns or detached passages are too numerous to be referred to here; for such, see especially Muir's Original Sanskrit Texts (five Volumes, London). Griffith has translated all the four Vedas. There is a Text and Translation of the Rig Veda in Bengalee by Romesh Chandra Dutt. On the general literature of the Vedas, we can refer our readers to Colebrooke's Works, Vol. II, Max Muller's History of the Sanskrit Literature, Weber's History of the Indian Literature, St. Hilaire's The Vedas, W. D. Whitney on the Vedas in the Journal of the Oriental Society Vols. III and IV., Roth's Dissertation on the Legend of Jemshet and the Highest Gods of the Aryan Races in the Journal of the German Oriental Society, IV. p. 417, Vol. VII. p. 607 &c. &c.

\* In ancient Sanskrit literature, the Indian Scriptures are mentioned under the name of *Trai-Vidya*, or the "Triple Science." The Prayers in metre are called *Rik*, and those in prose are named *Yajus*, while those intended to be sung are named *Saman*. The Riks of the three Vedas are comprehended under the name of *Mantras*; and the complete collection of Hymns, Prayers, and Thanks-givings, belonging to a Veda, is called its *Samhita*. It is evident that at a more subsequent period a fourth Veda, the Atharvan, was added to them; though it was never held as sacred as the other three. However, the Vedas are now four in number, *viz.*, the Rig Veda, the Veda of Hymns, the Sama-Veda, the Veda of Songs, the Yajus Veda, the Veda of Sacrificial Formulas, and the Atharva Veda, the Veda of Incantations. Manu in his Institutes speaks of the three first Vedas, calling them *Trayam Brahma Sanatanam*; and he mentions only once (XI. 33) "the Revelations of the Atharvan-Angirasa" alluding to, but not designating by name, the Atharva-

these Vedas has Appendices attached to it, called Brahmanas, Aranyakas and Upanishads.\* And all this in part or in whole is known by the name of *Sruti*, † and considered to be self-existing, uncreated, God-given and eternally true. ‡

Veda. Amara Sinha, in his Dictionary, also notices only three Vedas; and declines the Atharva a place among them. The Atharva-Veda is not mentioned in the *Chhandagaya-Upanishad* (IV. 17, 1); and the *Kaushitaki Brahmana*. But in the Atharva-Veda itself, it is classed among the Vedas under the designation of the Atharvans and Angirasas (X 7, 20); and it is similarly alluded to in the *Satapatha-Brahmana* (XIII. 4, 3, 7). And in the ninth verse of the *Purusha-Sukta* it is mentioned and designated under the title of *Chhandas*. Colebrooke says:—"The true reason why the three first Vedas are often mentioned without any notice of the fourth, must be sought, not in their different origin and antiquity, but in the difference of their use and purport." (Essays Vol. I. p. 11).

\* See Brahmanaic and Vedantic Periods of this History. The Period in which the rituals mentioned in the Brahmanas first began to be performed till they were over-thrown by the Philosophic Religions,—we call Brahmanaic Period.

† At the latter end of the Brahmanaic Period, this generic name (*Sruti*) was given to the Vedic literature, *i. e.* to the four Vedas, the Brahmanas and the Upanishads. We first meet with this word in the *Sutras*. (See Brahmanaic Period, Parts V and VI.) *Sruti* means *hearing* in contradistinction to *Smriti*, that which is to be *remembered*. *Sruti* was the Vedas; *Smriti* was the remaining sacred writings of the Hindus, such as *Manu-Samhita*, *Puranas* &c., &c.

‡ This is the general belief and faith of the Hindus about their Vedas. Rig Veda, X. 9, 9, says, "They sprung from the mysterious Sacrifice of Purusha." Atharva Veda X. 7, 14 says, "They rested on Skambha," *Ibid*, XIII. 4, 38. "They

But they did not all simultaneously come into existence, nor could they all possibly be self-existing, uncreated and eternally true.

\* The Rig Veda contains Hymns called *Chhandas* and *Mantras*; † the Saman is these Hymns put to music with necessary changes; the Yayus are these Hymns again arranged for rituals with proper directions;

are produced from Time;" *Ibid.*, XIX. 54, 3, "Produced from Agni, Vayu and Surja." Sathapatha Brahmana, XI. 5, 8 and VI. I. 8 says:—"They sprung from the leavings (*uchhishtha*) of the Sacrifice (*Jajma*)."  
Manu, I, 21, 23 says:—"They sprung from the Prajapati and the waters." Vishnu Purana, I, 5, 48, Bhagavata. III. 12, 34 and 37 and Markendeya Purana, 102-1, say:—"They were created by Brahma; they were produced from the *Gayatri*." Harivansa, 47, and II, 516 say:—"They were created by Vishnu or as having Saraswati as their mother." Mahavarata, Santi Parva, 12, and 920 say:—"They are the hair of Prajapati's beard." (*See Taittiriya Brahmana*).

Manu in I, 3, 23 distinctly says that the Vedas are *Self-Existent* and that the Creator meditated over the three worlds and thence produced three Lights, namely the Fire, the Air and the Sun, from which were extracted the Rik, the Saman and the Yayus.

\* Our readers will find as we shall proceed with this History, that our assertions are based on facts. Even the Rig Veda contains many Hymns which are far from being the results of *Divine Knowledge*, and they are not religious or connected with religion, such as the Hymns on Gambling on Frogs &c. There are many secular poems in the Rig Veda. In fact, on the face of it, when the Rig Veda Hymns were collected, all ancient poems then current were brought together under the appellation of the Rig Veda, *i. e.* the Book of Hymns.

† See Note in p. 1.

and the Atharvan is almost another Rig Veda,\* but of a peculiar nature, as it contains Hymns, mostly Incantations. †

Then again the Brahmanas are Theological and Ritualistic Treatises based on the Vedas, and the Aranyakas and the Upanishads are Psychological and Philosophical

\* The following quotation from Weber will give our readers an idea of the distinction between the Rig Veda and the Sama and the Yayur Vedas :—

“The Samhita of the Saman, and both the Samhitas of the Yajus, consist only of such Richas (Verses) and Sacrificial Formulas as had to be recited at the ceremonies of the Soma offering and other sacrifices, and in the same order in which they were practically used at least, we know for certain, that this is the case in the Yajus. The Samhita of the Saman contains nothing but verses (richas) ; those of the Yajus, sentences in prose also. The former, the richas, all recur, with a few exceptions, in the Rik-Samhita, so that the Saman Samhita is nothing more than an extract from the Hymns of the latter, of the verses applied to the Soma offering. Now the richas found in the Sama-Samhita and the Yajuh-Samhita appear in part in a very altered form, deviating considerably from the text of the Rik-Samhita. Of this one explanation is possible; that, these readings may be earlier and more original than those of the Rik, liturgical use having protected them from alteration, while the simple song, not being immediately connected with the sacred rite, was less scrupulously preserved.”

† Dr. Roth writes :—“ It (Atharva Veda) principally contains formulas intended to protect against the baneful influences of the Divine Powers (as well as of the stars), against diseases and noxious animals; cursing of enemies, invocations of healing herbs, together with formulas for all manner of occurrences in every day life, prayers for protection on journeys, luck in giving and the like.” (See Roth, *Zar Litt und Gesch des Weda*, p. 12).

works on them.\* It is evident, therefore, that the Vedas must have passed through at least six Strata before they came to their present shape, † namely :—

\* We shall describe the Brahmanas and the Upanishads in Parts V to VIII.

† We believe we must state here a few facts about the Chronology of these works. At least we should try to give some sort of Chronology of the Vedic Period. It would naturally be a guess work, as we can base our conclusions only on the different style of composition and the construction of language of these different works, and on the changes that came over the Aryans at the different periods when these different works were composed.

We know the Chronology of a few great events that took place in India with certainty or almost with certainty. We know Alexander came to India in B. C. 325. We know also that Goutama Buddha died sometime in B. C. 544-526. (See Rhys David's Buddhism, p. p. 212-213; Johnson's Oriental Religion, p. p. 683-84; Burnouf's Histoire de Buddhism, p. 370, Oldenburgh's Budha &c., &c.) We further know with almost certainty that the great Battle of Kuruskhetra was fought in B. C. 1600 or there about. (See Introduction, "Srikrishna, His Life and Teachings"). Colebrooke places the Battle of Kuruskhetra in 1400 B. C. Wilson and Elphinstone follows him. Wilford says it was fought in 1370 B. C. Pratt fixes its date in 1200 B. C. Now Krishna Daipayana Vyasa who is said to have collected and arranged the Vedas was the grand-father of Yudhistira. Therefore we may fairly assume that the Vedas were collected and arranged sometime in 1700 B. C.

From the description of India left by Megasthenes, the Greek ambassador at the Court of Chandra-Gupta (B. C. 315), we know what was the religious and social state of India at that time. We can also know from the various Pali works which were written immediately after the death of Buddha what was the state of India then. We can also have an idea of the Aryan religion and society of the time of the Kuru-Panchala war from the main story of the Mahavarata. Comparing the social and religious state of

(1). The Stratum of the Hymns, composed and uttered by various Rishis and

India at the time of Vyasa with that of the Rig Veda Hymns, we can very well understand that it must have taken many centuries for such a great change to take place. At the time of Vyasa, it is apparent all the Rig Veda Hymns were not only composed but have grown ancient—nay difficult to understand, or otherwise the necessity for editing them would not have been felt. Therefore it can be fairly assumed that at least two or three hundred years must have passed away from the day on which the last Hymn of the Rig Veda was composed to the time when they were finally arranged by Vyasa in or about 1700 B. C. In the Hymns of the Rig Veda, the Aryans led the same simple life as we have described in Parts I and II., but at the time of the Kuru-Panchala war, they have become almost quite a different people. This great change cannot take place in a century or two. Therefore we have fixed the end of the Vedic Period approximately in B. C. 2000. From this date Vedic Religion began to be replaced by Brahmanic Religion which daily grew to be more and more orthodox.

We have fixed the Vedic Period from 2000 B. C. to 3000 B. C. We mean by the Vedic Period the time when the Rig Vedic religion, as we shall narrate in these two Parts, became fully developed. We shall presently see that this religion have passed through at least four strata before any Brahmanas were added to it. It is not possible for all these changes to come about in less than a thousand years. It is impossible to say when the first Hymn of the Rig was uttered. But in our humble opinion the Aryas had their Vedas, the Hymns, from their earliest days. (See Part II). We find them in the Rig Veda Hymns in the land extending from the Helmond to the Jamuna (See next chapter),—when their number must have become many hundreds of thousands; therefore we must say that it must have passed many thousands of years before they could possibly be so numerous. We can thus assume that the Vedic Hymns, whether now extinct or to be found in the Rig Veda, must have been in existence many hundred years before B. C. 3000. We shall find later on that in at least 5000 B. C., the traces of the Aryan civilisation and religion could be found amongst the adjacent races.

running through many generations.\*

(2). The Stratum of the Saman, when these Hymns were so arranged and put to music as to fit them for singing, which became absolutely necessary to celebrate the Soma Festivals. And to put to music more

The oriental scholars of Europe thus place the date of the Rig Veda :—Max Muller places the date of the Vedas from 1000 to 1200 B. C. But St. Helaire writes :—“Max Muller would have done better if he had not sought to fix such precise limits to write down the result of his investigations so accurately.” Haug says :—“We do not hesitate therefore to assign the composition of the bulk of the Brahmanas to the years 1400-1200 B. C. ; for Sanhita we require a period at least 500-600 years with an interval of 200 hundred years between the end of the proper Brahmana period. Thus we obtain for the bulk of Samhita the space from 1400 to 2000 B. C., the oldest hymns and sacrificial formulas may be a few hundred years more ancient still, so that we would fix the very commencement of Vedic literature between 2000-2400 B. C. (See Haug's *Aiterriya Brahmana*, i. p 47.) Weber says :—“The circumstances that the oldest records begin the series of *Nakshatras* within the sign *Krittika* carries us back to a considerably earlier period even than these dates, derived from the so called Vedic-Calender, viz., to a period between 2780-1820 B. C.” (See *History of the Indian Literature*, i p. 2).

\* The Rig Veda Samhita presents two fold sub-divisions. The first has eight *Ashthakas*, each of which is sub-divided into eight *Adhyayas*, and each of these again into 33 *Vargas*, usually consisting five verses. (See Max Muller's *Ancient Sanskrit Literature*, p. 220).

The second division is that into ten *Mandalas*, eighty five *Anuvakas* and 1017 *Suktas* (Hymns) and 10, 580 *Richas* (verses) ; namely 1st *Mandala* contains 24 *Anuvakas* and 191 *Suktas* ; 2nd *Mandala*, 4 *Anuvakas* and 43 *Suktas* ; 3rd *Mandala*, 5 *Anuvakas* and 62 *Suktas* ; 4th *Mandala*, 5

than 1017 Hymns of 10,580 verses could not be the work of one or two generations.\*

*Anuvakas* and 58 *Suktas*; 5th *Mandala*, 6 *Anuvakas* and 87 *Suktas*; 7th *Mandala*, 6 *Anuvakas* and 104 *Suktas*; 8th *Mandala*, 6 *Anuvakas* and 104 *Suktas*; 8th *Mandala*, 10 *Anuvakas* and 92 *Suktas*; 9th *Mandala*, 7 *Anuvakas* and 114 *Suktas*; and 10th *Mandala*, 12 *Anuvakas* and 191 *Suktas*.

Of the 191 *Suktas* of the 1st *Mandala*, 30 are composed or uttered or seen by Rishi Dirghatama and his son; 32 by Angira and family; 27 by Kanwa and family; 27 by Agasta; 27 by Gotam and his son; 13 by Paruchhepa, the son of Devadasa; 11 by Madhuchhanda, the son of Viswamitra; 9 by Parasara, the son of Sakti; 7 by Sunasepa, the son of Ajigartha; 1 by Kasyapa, the son of Marichi, and 1 by some other Rishis jointly.

All the 43 *Suktas* of the 2nd *Mandala* are by Gritsamada and the family of the Vrigus. The 62 *Suktas* of the 3rd *Mandala* are by Viswamitra and family; the 58 of the 3rd by Vamdeva and family; the 87 of the 4th by Atri and family; the 75 of the 6th by Varadwaja and family; the 204 of the 7th by Vasista and family, and the 103 of the 8th by Kanwa and family. The 114 of the 9th are by various Rishis all addressed to Soma. Many of the Rishis of the 10th are not known. Like the first, the Hymns of this *Mandala* are by various Rishis.

The Gods addressed in these Hymns are chiefly Agni, Varuna, Soma, Indra and others. Our readers have got an idea of the Rig Veda Hymns from some of their translations given in Part II.

+ There were different Schools of the Sama Veda, of which only two are now known, namely *Kauthumi* and *Ranayani*: The Samhita of Sama Veda is an anthology taken from the Rik-Samhita, comprising those of its verses which were intended to be sung at the ceremonies of the Soma Sacrifice. Properly speaking each verse of the Rik is to be considered as standing by itself; it receives its real sense when taken in connection with the particular ceremony to which it belongs. So stands the case with the

(3). The Stratum of the Yayus was the period when the simple Aryan rites in course of time came to be long Rituals, in consequence of which it became necessary to arrange the Hymns so as to suit them for various ceremonies.\*

(4). The Stratum of the Atharvan was the long period,—many centuries no doubt,

first part of the Sama Samhita. This is divided into six *Prapathakas*, each of which consists of ten *Dasats* or decades of ten *Richas* each. The first twelve *Dasats* contain invocations of Agni, the last eleven are invocations to Soma, while the 36 intermediate ones are for the most part addressed to Indra. The second part of the Sama Samhita is divided into nine *Prapathakas*, each of which again is sub-divided into 2 or occasionally 3 verses closely connected with one another.

Our readers will learn more of the Sama Veda when we shall describe the Soma Sacrifices in the Brahmanaic Period of this History.

\* The Yayus Veda, as we have already said, is a Veda of ritualism and ceremonies and is distinguished above the other Vedas by the great number of different Schools, which belong to it. In the first place there are two Yayus Vedas, namely the Black Yayus and the White Yayus. It is evident this Veda must have passed through some changes and developments owing to the predominance of the theology and ritualism of the Brahmanas that followed immediately after the true Rig Vedic Religion. Perhaps the original Yayus Veda is lost. The present Yayus Veda or Vedas are full of Brahmanical orthodoxy and ritualism. In fact it is the foundation on which they are built. Therefore we shall fully deal with this Veda and the history of its different Schools in the Brahmanaic Period of this History; for in this Part and the following, we shall make an attempt to paint only the Rig Vedic Religion.

—through which all these changes came over the Aryan Scripture and Society. It was natural that more Hymns of the same and different nature should be composed during this long period of time.\*

(5). The Stratum of the Brahmanas was the time when the Brahmanical orthodoxy was complete, caste system grew rigid, rituals and rites became the chief religious performances of the Aryas.†

(6). The Stratum of the Upanishads was a period along with and subsequent to the Brahmanaic Period when much philosophical speculations were carried on, so much

\*We have already said that the Atharva Veda is a collection of poems, mostly incantations, spells, curses &c. As this Veda was not in existence, nor was collected and considered to be a Veda at the time when the other three Vedas were considered sacred and divine, we might safely say that it is a later growth. Therefore we shall fully deal with this Veda at the end of the Vedic Period. Only the names of three Vedas are mentioned in Aiteriya Brahmana, 5, 32.; Sathapatha Brahmana, 4, 6, 7, 13; Brihadaranyaka Upanishad, 1, 5, 5.; Chhandagya Upanishad, 3, 1 and 7, 1. Goutam, 16, 21., Vasista, 13, 30; Bodhayana, 4, 5, 29. Manu, 3, 145 4, 124, &c.

† For an account of the Brahmanas we shall refer our readers to Parts V and VI of this History.

This is the most orthodox day of the ancient Hinduism,—the Hinduism of Rituals and Sacrifices. It began a few hundred years before the Kuru-Panchala War and went down to the Buddhist Period.

so that even at the present day, they are not surpassed.\*

Unless the Hymns were in existence, they could not be put to music, nor could they be arranged for rituals. Therefore we must know that through many hundreds of years the Rig Veda Hymns were being composed and chanted. † And it took many hundred years more to put them to music. We must also know that it must have taken many centuries more, hard conservatives as the Aryans were, to turn their simple rites

\* For the Upanishads *see* Parts VII and VIII.

Although the doctrines of the Upanishads became more prominent at the latter end of the Brahmanaic Period, but they began to assert themselves from the very beginning of the Brahmanaic age. Our readers must know that the Brahmanaic and the Upanishad Periods are not two distinct Periods coming one after the other ; but they are rather one Period having two distinct phases of the Hindu Religion. This period flourished in the Aryan land at least for one thousand years ; therefore we have fixed its date from 2000 B. C. to 1000 B. C. From 1000 B. C. to 500 B. C. *i. e.*, till the death of Goutama Buddha, when Buddhism gradually asserted itself in India,—it is a long struggle between orthodoxy and heterodoxy, between philosophy and freethinking and hard and fast Brahmanism. (*See* Parts VII, VIII, IX, and X.).

† There were Hymns in the Rig Veda when the Aryas were near the Indus, and there are Hymns also when they were on the banks of the Ganges and the Jamuna. The Aryans could not have extended from the Indus to the Ganges in a century or two.

into long and complicated ritualistic ceremonies and sacrifices.\*

When once the religion of the Aryas began to expand, no earthly power could possibly stop it. The religion of the Hindus expanded both in the direction of rituals and rites as well as that of Philosophy and Speculation. † Although the DIVINE KNOWLEDGE became scarce amongst the Aryans, the HUMAN KNOWLEDGE, however, was highly cultivated in the Aryan Land; and the results were the Brahmanas and the Upanishads. And a time came when all these different literatures, taken as parts of a whole, were considered to be uncreated and eternally true, and were given the name of the Vedas.‡

But we know the original meaning of the Vedas was not what it came to be in the Brahmanaic Period. Originally the

\* When they were in the valley of the Ganges and the Jamuna, their ritualism was fully developed and the Brahmanical predominance was supreme.

† We shall refer our readers to Parts V, VI, VII and VIII.

‡ Also called *Sruti* (See Note, p. 4).

Veda meant the DIVINE KNOWLEDGE, wherever and whatsoever form it might be.\* Hence the Hymns of the Rishis which were the *Expression* of their *Experience* of God were called the Vedas†. In course of time the Vedas became the generic name of all the ancient sacred writings of the Aryans from the Vedas to the Vedantas.‡

For how many hundreds of years the Vedas remained scattered over the Aryan land and kept alive in the memory of its people,§ we do not know and cannot definitely say. But we know that some four

\* See Part II. p. 97.

† According to this, the Teachings of Jesus or the Buddha might also be called the Vedas.

‡ The Upanishads are called Vedantas, that is "the End of the Vedas." (See Parts VII and VIII).

Max Müller writes :—"It is the highest religion,—and the oldest name of the oldest system of philosophy in India is Vedanta, that is the end, the goal, the highest object of the Veda."

§ We need not say, the Vedas, nay the entire Hindu Scriptures, were kept alive in the memory of man, and even when writings were discovered, and came into vogue, they were not put down to writing, for to write down the sacred Scriptures was considered to be a sacrilege.

That it was possible to keep this mass of literature in the memory of man has been fully discussed by Max Müller and others. See India, what can it teach us. pp 212-216.

thousand years ago,\* Krishna Daipayana Vyasa † collected and arranged and edited the Vedas in the form we find them now, and taught them to his four disciples, namely Rig to Paila, Saman to Jaimini, Yayus to Vaisampayana and Atharvan to Sumantu. ‡ The Brahmanas and the Upanishads,—at least most of them,—were not composed and promulgated when this

\* See Note in p.p. 7-8.

† Vyasa means "an arranger." It is a title of honour which has come down even to this day. There is a Vyasa at the present day in Benares.

‡ Vyasa also collected and arranged the *Puranas* (old annals) and *Itihasas* (histories) and taught them to Suta. See *Vishnu Purana*, Part 3, Chap. IV. *Vijayavilasa* on the Study of the Vedas; *Charanvyuha* on the *Sakhas* (Schools; of the Vedas)

These six illustrious disciples of Vyasa taught these different Scriptures to their disciples in turn. Thus in course of time many different Schools of the Vedas came into existence. We shall trace the history of these Schools later on.

Some of the European scholars have considered that Vyasa was merely a mythical personage. Whitney says:—"The name Vyasa signifies nothing but the personification of the whole period and work of collecting and arranging the sacred writings which are of different age and origin." (See Colebrooke's *Essays*, Vol. II, p. 103). With all respects to Professor Whitney, we do not understand why Krishna Daipayana Vyasa should be a fiction, when we find his name and his traditions prevalent in India for the last four thousand years, and when mention being made of him in the entire Sanskrit literature. What was the use of creating such a Myth?

great event took place.\* A thousand years must have passed away between the time when the Hymns of the Rig Veda began to be considered sacred and divine, and when they were finally arranged by the great Vyasa. Then as the time wore on, the Brahmanas and the Upanishads, one after the other, began to be added to the different Vedas. By that time the language of the Hymns had grown quite unintelligible to the majority of the people, and a language to be so changed as to be unintelligible is not the work of a century or two.†

\* In none of the Vedas there is any mention of the heroes of the Mahavarata. But in some of the Brahmanas and Upanishads, we find the names of Parikshit and Janmayajaya mentioned. (See Aiterriya Brahmana, 8-21; Sathapatha Brahmana, 13, 5, 4-1; Taitarriya Aranyaka, 10, 66. Chhandagya Upanishad, 17-3). Therefore we can infer that these works were composed after the battle of Kurukhetra.

† The language of the Vedas is an older dialect, varying very considerably, both in its grammatical and lexical character, from the classical Sanskrit.

"Its grammatical peculiarities run through all departments: euphonic rules, word-formation and composition, declension, conjugation, syntax,—these peculiarities are partly such as characterise an older language, consisting in a greater originality of forms and the like, and partly such as characterise a language which is still in the bloom

Therefore, again, the Vedas, as arranged by Vyasa, lean much towards Brahmanism, because he lived in the Brahmanaic age,—at least when it began to assert itself.\*

We can, therefore, say that the Rig Vedic religion flourished amongst the Aryas at least for a thousand years ; when at last it almost disappeared and was replaced by the Religions of the Brahmanas and the Upanishads. It began in simplicity and purity, but went on expanding and developing till

and vigour of life, its freedom untrammelled by other rules than those of common usage, and which has not like the classical Sanskrit passed into oblivion as a native spoken dialect become merely a conventional medium of communication among the learned, being forced, as it were, into a mould of regularity by long and exhausting grammatical treatment. The dissimilarity existing between the two in respect of the stock of words of which each is made up, is, to say the least, not less marked. Not single words alone, but whole classes of derivations and roots, with the families that are formed from them, which the Veda exhibits in frequent and familiar use, are wholly wanting, or have left but faint traces, in the classical dialect, and this to such an extent as seems to demand if the two be actually related to one another directly as mother and daughter, a longer interval between them, then we should be inclined to assume, from character and degree of the grammatical, and more especially the phonetic, differences." *See Journal of the American Oriental Society*, III, p. 296.

\* See Part I

it grew merged in the great Religion of the Vedanta.\*

\* We shall try in the present two Parts of this History to narrate the development of the Religion of the Aryas which went on expanding for at least one thousand years. Many great European scholars have written the history and the state of the Religion and Society of the Aryans of the time of the Rig Veda and the other Vedas,—but we are sorry we shall have to differ from them on many points.

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## CHAPTER II.

### THE GEOGRAPHY OF THE VEDAS.

In the Vedic Hymns we find that the Aryas were living over a vast tract of land, extending from the junction of the *Ganges* and the *Jamuna* on the east, to the land of the Accads\* on the west;—from Balkh, and the land of the Scythes† on the north, to the lands of the Dravids‡ and the sea on the south.§

Rishi Sindhukrit thus sings the praises of the rivers of the Aryan-Land:—||

“O Waters, the poet sings your great glory in the house of his *Jajamana*.¶ They run on in three streams, heing seven in

\* See about the Accads, next chapter.

† See about the Scythes, *Ibid.* They were afterwards known by the name *Sakas*.

‡ See about the Dravids, *Ibid.*

§ See Part I, p. 48.

¶ This is Rig Veda, X. 75. This Hymn is known as the “*Nadistuti*,” praises of the rivers.

¶ Our readers will find that already at the time of the Rig Veda, a class of priests, though not a *priestly caste*, has

each stream. The majesty of the *Sindhu* is over all the others."

"O river *Sindhu*,\* when you ran towards the land of plenty, God Varuna cut your paths for you. You stand at the head of all running rivers."

"The roarings of the *Sindhu* rise from the earth to the sky. From your roarings, it appears as though showers are pouring from the clouds. The *Sindhu* is coming as if a bull is rushing onwards with dreadful roars."

"O *Sindhu*, as the cows go to their calves with milk, so do the other rivers come all around you with water. As a king goes with his army to do battle, so do you march in front of all others with these two lines of rivers."

"O *Ganga*, O *Jamuna*,\* O *Saraswati*, *Satudri* and *Parushni*, divide my this Hymn

come into existence. They were called *Purahitas* and *Hot-ris* and their duty was to perform religious ceremonies for the householders who at this time became fully occupied with other works, such as fighting, trading &c., and had no time to perform these ceremonies. Those men whose religious ceremonies these *Purahitas* performed were called *Jajamanas*.

\* The word *Sindhu* means "river,"—hence the biggest river of the Aryan land was finally called the *Sindhu*.

amongst you all. O *Marutbridha* river—joined with *Asikni*, O *Arjikyā* river—joined with *Susāma* and *Vitasta*, listen to my Hymn all of you.”

O *Sindhu*, you first joined with *Tristama*; then you joined with *Susarthu*, *Rasa* and *Swati*. You joined *Krumu* with *Kubha* and *Gomati* with *Mahatnu*. You go in one chariot with all these rivers.”

“Flashing, sparkling, gleaming in her majesty, the unconquerable, the most abundant of streams, beautiful as a handsome, spotted mare, the *Sindhu* rolls her waters over the land.”

From this one Hymn,—a treasure in itself,—we have a complete Geography, and a graphic description of the land of the Vedic Aryas. We have on the extreme east of their country the holy *Ganges* joined with the *Jamuna*. But as these two rivers occur in only one or two of the Rig Veda Hymn, \* though the tributaries of the

\* The *Ganges* and the *Jamuna* are mentioned prominently only in this Hymn of the Rig Veda. X. 75. The only other passages where the *Ganges* and the *Jamuna* are alluded to are VI. 45, 31 and V. 52, 17.

*Indus* are mentioned in many of them,\* we can say that only at the end of the Vedic Period, the Aryan country extended to the banks of the *Jamuna* and the *Ganges*. Beyond that at that early period all was forests and wilderness, sparsely peopled by the black races.†

In the very centre of the Aryan land,—where Aryan “colour” survived in its purity and originality, where the Aryan religion developed to high Brahmanism, and where Aryan learning was in its greatest glory—flowed the ever-renowned sacred river of the Vedas, the sweet *Saraswati*,§ which has

\* See Rig Veda.

† The first mention of the country east of the junction of the *Jamuna* and the *Ganges* we meet with in the *Satapatha Brahmana*. There is a story which says that King *Madava* with his *Purahita* *Gotama Rahugana* with the sacrificial Fire entered the country called *Vidalia*, (north *Behar*). See *Weber's Indische Studien*, i. p. 187; *Muir's Sanskrit Texts* II, p. 402; also Parts V and VII of this History.

‡ Our readers will find later on that this portion of the country became the stronghold of Brahmanical orthodoxy, caste and priestly predominance as well as of Brahmanical learning.

§ One Vedic *Rishi* sings:—“With great noise of waters, bringing nourishment, *Saraswati* breaks forth; She is to us a firm bulwark,—a fortress of brass. Like unto a warrior in the chariot race, she speeds along, the river leaving all other waters far behind.”

now completely disappeared in the Central Indian deserts.\* The country on both sides of this holy river in later Brahmanic age came to be known as the most holy of the

"Saraswati comes down, the purest of streams, from the mountains to the sea, bringing wealth and prosperity to the wide world; she flows with milk and honey for those that dwell by her banks." (Rig Veda, VII, 95, 1-2)

From these Vedic descriptions some of the European scholars consider that the *Saraswati* is no other than the *Indus*, "for *Saraswati* is the exact Sanskrit equivalent of the old-Eranian *Haraqvaiti*, the Avestan name of the great river of the eastern Eran (Helmond) which from ancient memories and association they gave to the biggest river of their new home." (See Hillebrandt's Vedic Mythology, Vol. I, p. p. 99-100).

But no where in the Vedas or in the later Sanskrit literature, we find the *Sindhu* as ever called the *Saraswati*,—rather it is distinctly mentioned that the *Saraswati* was a separate river, and a sister river to the *Drishadvati*. Probably it was once a very big river flowing to an inland sea which is now the deserts of Rajputana. (See Part I, p. 48). From old memories and associations the Eranian Aryas could have as well called the *Helmond* as *Haraqvaiti* from this *Saraswati*. The *Saraswati* has been many times addressed as a Goddess in the Rig Veda, whereas the *Sindhu* never.

\* This river cannot be now traced, neither its sister river, the *Drishadvati*, which flowed east of it. Perhaps from scantiness of water at the start or from the spongy nature of the soil, which, being dry and sandy, absorbed too much of its volume,—be it as it may, its waters gave out, and at some time it stopped midway and got lost in the sands of the deserts. This must have happened already at a very early period, for quiet ancient manuscripts mentioned the place as a land mark, observing that such or such a locality is distant so or so many day's march from where the *Saraswati* disappears into the ground. What is left of it is now known, in its upper course as the *Saraswati*, and lower down it changes its name to *Gharghar*. See Vedic India, p. 109.

holy Aryan lands and was revered by the name of *Brahmavarta*.\*

West of the holy land of the *Saraswati*, we come to the country of "The Five Rivers"† or rather to the ancient land of "The Seven Rivers," the *Sapta-Sindhava* of the Aryans and the *Hapta-Hindava* of the Eransians.‡ The modern five rivers of the Punjab,—namely *Jhelum*, *Chenab*, *Ravi*, *Beas* and *Sutlej*, we meet with in the Vedic *Vitasta*, the *Asikni*, the *Parushni*, the *Aryikya* and the *Satudri*§.

\* Manu writes :—"That land created by the Gods, which lies between the two divine rivers, *Saraswati* and *Drishadvati*, the sages call *Brahmavarta*. The custom handed down in regular succession among the castes and the mixed races of that country is called the conduct of the virtuous. From a Brahmana born in that country, let all men on earth learn their several uses."

† The Modern Punjab.

‡ See Part I, p.p. 36-37.

§ (a) Modern *Jhelum*—Sanskrit and Vedic *Vitasta*—Greek *Hydespes*.

(b) Modern *Chenab*—Vedic *Asikni*—Greek *Akesinos*.

(c) Modern *Ravi*—Sanskrit *Irabati*—Vedic *Parushni*—Greek *Hydraotes*.

(d) Modern *Beas*—Sanskrit *Vipasa*—Vedic *Aryikya*—Greek *Hyphasis*.

(e) Modern *Sutlej*—Sanskrit *Satadru*,—Vedic *Satudri*—Greek *Zadadres*.

All these five great rivers, one after the other joined, together and becoming one under the name of the *Marutbridha* met the *Susama*, the great *Indus*, down below and flowed towards the sea.\* These seven mighty *Sindhus* gave the Aryan-land the name which is still the honoured name of the early Aryan home.†

But the Hymn mentions seven other rivers which joined the *Indus* in her great course. The Rishi sang:—"O *Sindhu*, you first joined the *Tristama*, then you joined with the *Susarhu*, the *Rasa* and the *Swati*. You joined the *Krumu* with the *Kuva* and the *Gomati* with the *Mahatnu*." Now which are these seven rivers that the Rishi speaks of?‡

\* *Maruteridha* means "the wind-swelled." This name was changed into *Chandrabhaga* in later Sanskrit. The Greeks called it *Sandrophagus*. *Susama* is a name of the *Indus*.

† *Sapta-Sindhava*—the Land of the Seven Rivers.

‡ Three of the seven rivers, west of the *Indus*, we can very easily identify. It is not difficult to see that the Vedic *Kubha* is no other than the modern *Cabul* river,—the *Gomati* is the *Gomal* and the *Swati* is the *Swat*. But the Rishi says that the *Sindhu* first joined with the *Tristama*, then with the *Susarhu* and the *Rasa*, and then down below with the *Swati*. Therefore these three rivers must have started from the very northern course of the *Indus* above the *Swat* river. At the present day in this high altitude there are no

They could not be the rivers that joined the *Indus* on her east; \* therefore they

big rivers, but there are many rushing streamlets flowing towards the west as well as towards the north,—the streamlets that started from the sources of the *Indus*, and flowing through the passes of the *Hindukush*, finally joined together and became the great *Oxus*. Did the Rishi refer to these mountain streams or did he mean the *Oxus*, and the other big rivers of the west and the north?

The other two Vedic rivers,—namely *Krumu* and *Mahatnu*, are easy to be identified. The *Cabul* river joins with the *Kunar* and the *Gomal* with the *Argesan*, one of the tributaries of the *Helmond*, therefore the Vedic *Kruma* is no other than the *Kunar* of Afganistan and the *Mahatnu* the *Argesan* of Beluchistan.

General Cunningham writes:—"The first tributaries which join the *Indus* before its meeting with the *Kubha* or the *Kabul* river cannot be determined. All travellers in these northern countries complain of the continual changes in the names of the rivers, and we can hardly hope to find traces of the Vedic names in existence there after the lapse of three or four thousand years. The rivers intended may be the *Shau-yook*, *Ladak*, *Abbaseen*, and *Brindu*, and one of the four rivers the *Rasa* has assumed an almost fabulous character in the Veda. After the *Indus* has joined the *Kubha* or the *Kabul* river, two names occur, *Gomati* and *Kruma*, which I believe. I was the first to identify with the modern rivers, the *Gomal* and *Kurum*. (Roth, *Nirukta*, Erlauterungan, p. 44 Anm.) The *Gomati* falls into the *Indus*, between Dera-Ismael-Khan and Paharpore, and although Elphinstone calls it a river only during the rainy season, Klaproth (Fse-Kone-Ki) describes its upper course as far more considerable. The *Kurum* falls into the *Indus* north of the *Gomal*. But it will be better to give up the *Gomati* than the *Kurum*, the latter being the larger of the two, and we might then take *Gomati* "rich in cattle" as an adjective belonging to *Kruma*" *Nature* 1871, Sept. 14th.

\* Ragozin writes:—"They may possibly belong to a more eastern and less familiar region than the old River-land." If these rivers belonged to a country east of the five rivers of the Punjab, the Rishi could not have said,

were those rivers that joined the *Indus* and started from it and flowed towards the west. The Aryas did not extend only towards the east;—as they gradually extended towards the banks of the *Ganges* and the *Jamuna*, they also extended towards the west and occupied all the lands of Bactria and Persia. When the Aryans were settling down on the banks of the holy *Ganges*, their brothers and cousins, the Eranians, were establishing their sway on the banks of the *Helmond*.\*

Thus we find the Aryan land extended simultaneously on both sides of the great *Indus*,—on the east to the bank of the

“O *Sindhu*, you first joined the *Tristama*, then the *Susarthu* and *Rasa*, and the *then Swati*. The *Indus* cannot possibly join the rivers of the eastern country beyond the land of the Five Rivers. As a matter of fact, she joined only one,—the united one, *i.e.*, the *Marutbridha*—of the five rivers, on her eastern bank, but the Rishi distinctly mentions here that besides this one, she joined, one after the other, many other rivers, at least six; therefore we must conclude that these tributaries were on her west.

\* There is no difference of opinion in the matter that Indian Aryans and Persian Eranians were but two branches of one nation. There was an abundance of proofs to show that they lived coinjointly,—not separated by other nations or countries,—and they had communications with one another. Our readers will find later on that the Eranian religion,—Zoroasterism,—is the natural sequence of the development of the Vedic religion.

*Ganges*,—on the west to the land of the Chaldæes.\* But at the time of which we speak, the Aryas have already grown to be, if not different nations, but separate tribes with different dialects. Is there any chance of knowing who were these tribes and what names they gave to their lands ?†

\* We shall ask our readers to consult an ordinary map of Asia and compare and locate these rivers and countries.

† A great European scholar writes :—"The host of proper names in the Rig Veda must have plunged the first who made them a special study into a state of chaotic bewilderment bordering on desperation. Where was the clue, where the saving thread in this labyrinth? What names were those—of gods, of demons, of men, of nations, of places? This first sorting with due margin for correcting mistakes was a gigantic task. And when at last the names of nations and tribes were set apart with tolerable certainty, there still remained the apparently hopeless difficulty of locating them, geographically and ethnologically. Every thing that could help in the work was brought together, every indication supplied by internal evidence, by the patient collection of passages, by a minute study of the great Epics, by gleaning every crumb of informations, however fragmentary, however corrupt, scattered in foreign writings, whether of Greek or Arab. All these rays, some of them very pale and uncertain, gave, when concentrated, a search-light strong enough to dispel the thickest of the gloom that lay on that vast and ancient field and afford revealing glimpses of most suggestive land marks. If we trace certain names right through the Rig Veda, simply writing down each line or verse, in which they occur, we will be astonished at the amount of information which will result from this mechanical proceeding, and if we repeat it with several names, the feeling of confusion will soon wear away and make room for a delightful, increasing sense of order and clearness. Whole leading groups stand out of

In the Rig Veda Hymns, the Aryans, probably the orthodox portion of the *Sapta-Sindhava*, were divided into five tribes, and their country into five divisions.\* These five divisions took their names from their respective Chiefs, namely *Tritsu*, *Puru*, *Anu*, *Yadu* and *Tarvasu*, and they are frequently mentioned collectively in the Rig Veda as the "Five Tribes."†

And which were the countries these five great Aryan Tribes occupied? On the north of the *Parushni* (Ravi) river, occupying almost the whole of the Northern Punjab, lay

some royal houses; we obtain in this way genealogies or dynasties, covering several generations,—yielding by the way, additional evidence, if such were needed, of the slow growth of the Rig Veda in its finished form."

\* These five tribes are called in the Rig Veda, *Pancha-Krishtayah*, *Pancha-Kshitayah*, *Pancha-Charshanayah*, *Pancha Janah*, *Pancha-Bhuma*, and *Pancha-Jata*. See Rig Veda, IV, 2, 5; VI, 61, 12; VII, 69, 2; VIII, 52, 7;

Sayanna explains these five terms as denoting the four castes,—Brahmana, Khashtrya, Vaisya, Sudra, together with the Nisadas,—the aborigenes. Yaska in his *Nirukta*, (See III, 8) referring to the opinions of older Schools, says that these five classes are the *Gandharvas*, *Pitris*, *Devas*, *Asuras* and *Rakshasas*.

Lassen says: "These views are evidently imaginary." (See *Indian Antiquities*, Vol. I, p. 796).

† We shall speak more fully of these people when we shall narrate their history.

the land of the *Purus*, who were also called the *Bharatas*.\* On the south of the *Satudri* (Sutlej), extending to the north as far as the Himalayas was the country of the *Tritsus*.† Adjacent to the *Tritsu* country and to its south and south-east lay the lands of the *Tarvasus* and the *Yadus* which extended to the banks of the *Jamuni*.‡ On the western bank of the Indus was the country of the *Anus*.§

But besides these great five Aryan countries, we have mention of other lands in the Rig Veda Hymns occupied by either the

\* The *Purus* were also called the *Bharatas*. These again in course of time became the *Kurus*. Most probably the *Tritsus* became the *Panchalas*, for in the Brahmanaic age the *Tritsus* completely disappear.

† From the Rig Veda Hymns, III, 33, we learn that the *Purus* lived on the north of the *Parushni* and the *Tritsus* on the south east of the *Satudri*.

Our readers will find all this more clearly stated when we shall describe the battle that was fought between the *Tritsus* and the *Purus*.

‡ From the Hymns it is quite evident that the *Tarvasus* and the *Yadus* lived south of the seven rivers. This *Yadu* country was subsequently called the Kingdom of *Surasena* with *Mathura* as its capital, the birth place of *Sri Krishna*.

§ The Greek *Ariana*, modern *Afghanistan* and *Beluchistan*, was the land of the *Anus*. Our readers will find they were considered to be "fallen Aryas" in the Brahmanaic Period.

Aryan nations who had fallen away socially and religiously from the Aryans or by the other races who were not Aryans. We find the *Gandhara* country on the west of the *Bharata* land\* With its people the Purus had a standing feud. On the further west of the *Gandhara* and *Anu* countries, lay the lands of the Prithus and the Parsus, —both of the Aryan stock. On the further north were the countries of the Utter-Kurus and the Utter-Madras.† We find

A European scholar writes,—“In limiting India to the eastern side of the *Indus*, Arrian expresses the view generally held in antiquity, which would appear to be also that of the Hindus themselves, since they are forbidden by one of their old traditions to cross that river. Much, however, may be said to the theory which would extend India to the foot of the great mountain ranges of Hindukhus and Paramisos. There is, for instance, the fact that in the region lying between these mountains and the *Indus* many places either now bear, or have formerly borne, names which can with certainty be traced to Sanskrit sources. The subject is discussed at some length in Elphinstone's History of India, p.p. 831-6 also by St. Martin—E'tudo, pp. 9-14.

\* Many Hymns mention the fights between the Purus and the Gandharas, their countries being contiguous. They were called “Horse-breeding Gandharas” in the Hymns:

† In the great battle of the Purus and the Tritsus, we find both the Prithus and the Parsus arraigned on the side of the Tritsus. Ragozin writes :—“There is really nothing wonderful in the fact, that two of the chiefs of the two chief Eranian tribes should have come south of the Himalayas.” We need not say, the Prithus were the Parthians, and the Parsus the Persians.

also many Dravidian, Scythian and Accadian countries all around this Aryan land,—\* with the people of which the Aryans had a life-long struggle, till these people were exterminated, driven to the deepest forests and mountain fastnesses, or completely Aryanised and taken into the Aryan fold.†

\* The whole of the country lying south of the Hindu-kush and the Himalayas extending from the *Helmond* to the *Jamuna* was the Land of the Aryas. See next Chapter.

† All this will be narrated later on.

### CHAPTER III.

#### THE NEIGHBOURS OF THE ARYAS.

The Rig. Veda Hymns show the Aryas in a very high state of civilisation, and we find that their character had much changed.\* In order to know how all these changes came about, we should know the countries they occupied and the people they met.†

We know that the terrible Scythians,—the red men of the north,—often and anon, fell upon them, robbed their cattle,—destroyed their fields,—set fire to their houses and carried away their women and children.‡ We know also that they were equally harassed from the south by the black men

\* See Chapter V.

† Unless we know this we cannot find out the cause of the change. Man is bound to change according to his surroundings. This is what Darwin calls the Law of Natural Selection.

‡ See Part I, Chapter III.

"We see violence, lawlessness and rapine, the characteristic features of the Turanian nomads and raiders embodied in the person of (Eranian) *Aeshma Daeva*, the first and worst of *Daevas* (demons). One of the old Eranian prayers is "Deliver us from the raids of the Taraniums, the foes of the honest herdsmen and tillers of the land." (See Media, Babylon and Persia, p.p. 87—98).

whom they described as "noseless," "black-skin," "irreligious," "prayerless," "fiends and thieves."\*

But from those Hymns again we glean that there were other races who were not wholly barbarous,—nay they were rather races of a high order.† We have now come to learn from various other sources that all these races had affinities with one another. The western and the north-western Accads,‡ the southern and the south-eastern

\* See Rig Veda, I, 103, 3; I, 117, 21; VI, 25, 2—3; VI, 60, 6; VII, 83, 1; X, 38, 3; X, 49, 3; X, 86, 9; X, 102, 3; X, 83, 1 and I, 130, 8.

† There is ample evidence in the Rig Veda that the Aryans met some races which were not barbarous. A Rishi says :—"O Indra, these are thy deeds that thou destroyest nine and ninety castles of the enemies in one day." It clearly shows that the Aryan enemies had forts and castles. One Vedic king, Devodasa, continuously fought with one Non-Aryan chief named Sambhara who constructed many forts. Ragozin writes :—The Greek historian Arian mentions a maritime city named *Patala* as the only place of note in the delta of the Indus. This city, very probably the port from which muslin went forth and which is identified with modern Hyderabad, is renowned in legends and epos as the capital of a king of the Naga race, *i.e.*, a Dravidian king,—who ruled a large part of the surrounding country. This native dynasty is closely connected with the mythical traditions of the two races through its founder, King Vasuki."

‡ The ancient people of Chaldea and Assyria are called the Accads. For a fuller account of the Accads, see Loftus' *Chaldea and Susiana*, Vol. I., Sayce's *Ancient Empires of the East*, Vol. I, Smith's *Assyria*, Vol. I, Rawlinson's *Eastern Monarchies*, &c., &c.

Dravids,\* and the eastern and the north-eastern Chinast† had affinities, philological and physiological running all through them, though they differed much in appearance and language, owing to the different countries they inhabited far away from one another.‡

\* The ancient people from whom the modern Tamils, Telugus, Malayalams, &c., are descended are called the Dravidians. See Caldwell's *A comparative Grammar of the Dravidian Languages*.

† We call the ancestors of the modern Chinese the "Chinas." We need not perhaps mention that the original home of the Chinese was not the modern China. Their ancient records say that they came from some other country—some western country.

‡ We quote a European scholar—"The connection between the Dravidians of Northern and Western India and the first Babylonian Empire,—the Babylonian of the Shumiro-Accads, before the advent of the Semites—becomes less surprising when we realize that there was between them something more than chance relations, that they were in fact of the same race or stock, that which is broadly designated as Turanian.

Philology points that way, for the Dravidian languages are agglutinative; Craniology will not disprove the affinity, for a glance at the Gondh types, and the turbaned head of Tell-Loh (Accadian Sirgulla) will show the likeness in features and shape. But even more convincing is the common Sacred Symbol—the Serpent, the emblem of the worship of Earth, with its mystery, its wealth and its forces. The Accadian Supreme God Ea was worshipped at his holiest Shrine at Eridhu under the form of a Serpent, and as Eridhu was the centre from which the first Chaldean civilisation started and spread, so the Serpent-Symbol was accepted as that of the race and religion. But the most remarkable bequest left to classical Aryan India by the intimacy between

The Aryas of the Aryavarta \* came more in contact with the Dravids than with the other two, as the Eranians of Aryana saw more of the Accads than that of the Dravids or the Chinas. † The Aryas, it appears, met with the Chinas rather occasionally, because these people lived in the Himalayan Valleys and the Table-lands beyond. ‡ But the Vedic Aryas hardly took

her Pre-Aryan inhabitants and their Chaldean race-brethren is the legend of the Deluge, in which the part of Hasisadra and the Biblical Noah is given to the Aryan sage and progenitor of the present human race, Manu. The story has no roots in Aryan Myth, in which it stands alone, unconnected with any of its legends "being evidently turn out of its own native cycle of the Izdubar Poems."

\* When the Aryans occupied all the lands between the Himalayas and the Vindya, they named their country "*Aryavarta*" i.e., the Land of the Aryas.

† This will be clearly demonstrated when we shall speak of the Eranian religion.

‡ We do not exactly know by which names the Vedic Aryas knew these people, but we know that they had to fight with the mountain races and the people that lived beyond. We first meet with the name of the "Chinas" in the Puranas, and the Mahavarata, evidently meaning some eastern people (See Mahavarata III. 117; V. 12360; V. 18, V. 584; See also Vochaspatya, S. V. and Lassen I, p. 1029.)—but we come across the Gandharvas, the Kinnaras and the Jakshas, all mountain People,—very often in the Puranas and the Epics. As we assume the Chinese to be descended from these people, we prefer to call them by the name of the "Chinas." The Gandharvas, the Kinnaras and the Jakshas were all "Celestial People" and it is curious

any consideration of the differences that lay between these races. They called them all *Dasyus*,—meaning at one time “common people,” then “barbarians,”—then “thieves” and “fiends.”\*

Unfortunately the Dravids have left neither any ancient literature, nor inscriptions, nor monuments, except perhaps the great bridge over the sea across India and

that even at the present day the Chinese call themselves the “Celestials.” Chinese scholars tell us that the name of China is of modern origin and only dates from the Tsin dynasty or from the famous emperor Shi-hoang-ti, 247 B. C. But the name itself, though in a more restricted sense, occurs in earlier documents and may, as Lassen thinks, have become known to the western neighbours of China.

\* *Dasyu* originally meant “peoples,” “tribes,”—a meaning which the word, under the Eranian form *Dahyu*, retains all through the Avesta and also in the Akhaemenian inscriptions.

But amongst the Aryas of the Sapta-Sindhava, it soon changed its meaning into “enemies,” because all non-Aryan tribes became the enemies of the Aryas.

It went through another change soon after. It then meant “slaves,” because these “people” were subjugated and brought under slavery.

The following Rig Veda Hymns will show with what implacable hatred the *Dasyus* were held by the Aryas. One Rishi cries :—“ Put, O Indra, your everlasting hatred upon the villains who hates the rightly prayerful Aryas, who eats flesh and whose look is abominable. Indra and Soma, hurl the evil-doers into the pit, even into unfathomable darkness? May your strength be full of wrath to hold out that not one man come out again.”

Ceylone. \* We can glean but a vague description of them from the Vedas, though we can get a pretty clear account of them from the Puranas, specially from the greatest Epic of the Hindus, Ramayana.† There we find the Dravids divided into at least three great races, namely the Nagas, the Vanaras and the Rakshasas.‡ So we find the Himalayan races, whom we have named the Chinas, divided into the Jaksas, the Kin-naras, and the Gandharvas. § We learn much of the Accads, also of the Turas and the Hunas, from the very ancient records of

\* When we shall narrate the story of Rama's expedition to the south and his fight with the Rakshasa king Ravana; and the wholesale conversion of the Dravidian races to the religion of the Aryas, we shall try to show that a bridge was really constructed across India and Ceylone.

† See the account of the Spread of Hinduism to the South in the Brahmanic period of this History, Parts V and VI.

‡ As these names do not occur in the Vedas, we must defer discussing them till we come to them in the Epics and the Puranas.

§ These names also do not occur in the Vedas. The reason is not far to seek. The Vedic Aryas, called all the non-Aryan races by the generic name of *Dasys*, but at a later period, when they came to know more of the non-Aryans,—and the distinctions that existed amongst them,—they gave each tribe or race a distinctive name.

Thus we do not find any distinctive name of any non-Aryan races in the Vedas, but we meet them in the later Sanskrit literature.

the Eranian branch of the Aryan race\*. And we have learnt more, perhaps all that is worth knowing, from the wonderful clay-tablets of the Accadian people that have now been dug out and read by the indefatigable labours of the European scholars after remaining buried underneath the earth for thousands of years.†

\* Our readers will learn more of the Accads, the Turas, and the Hunas as we proceed.

† Perhaps we need not mention that we have come to know of the Accads from the clay-tablet inscriptions that have been discovered in the ruins of the cities of ancient Assyria. The knowledge has been now raised to a science and is called Assyriology.

In 1820 Mr. Rich, then political resident of the East India Company at Baghdad, first began excavations in the great mounds that lay scattered on the banks of the Tigris and the Euphrates, but unfortunately as his life was cut short at an early date, he could do very little.

The next in the field was M. Botta, appointed French Consul at Masul in 1842. We find the result of his researches in his work "Monuments De Nineve," five volumes, one of Text, two of Inscriptions and two of Illustrations.

Next came in the field Mr. Layard. He began work in 1845. Perhaps he left nothing to be dug out. The following quotations will give some idea of his works.

"When Layard was at work for the second time amidst the ruins along the Tigris, he devoted much of his labour to the great mound of Koyunjik, in which the remains of two sumptuous palaces were distinctly discerned, one of them the royal residence of Sennacherib, the other that of his grandson Assurbanipal, who lived some 650 years before Christ, two of the mightiest conquerors and most

magnificent sovereigns of the eastern world. In the latter palace he came upon two comparatively small chambers, the floor of which was entirely littered with fragments, some of considerable size, some very small, of bricks, or rather baked-lay-tablets, covered on both sides with cuneiform writing. It was a layer more than a foot in height which must have been formed by the falling in of the upper part of the edifice. The tablets, piled in good order along the walls, perhaps in an upper story—if as many think, there was one,—must have been precipitated promiscuously into the apartment and shattered by the fall. Yet, incredible as it may appear, several were found entire. Layard filled many cases with the fragments and sent them off to the British Museum fully aware of their probable historical value.

There they lay for years heaped up at random, a mine of treasures which made the mouths of scholars watered, but appalled them by the amount of labours, nay, actual drudgery, needful only to sift and sort them, even before any study of their contents could be begun. At length a young and ambitious archæologist, attached to the British Museum, George Smith, undertook the long and wearisome task, and not only found out the missing fragments and was able to read the inscriptions of these wonderful tablets. But unfortunately he could not complete his work as he died of plague in Syria in 1876 only when he was thirty six years of age. (*See Chaldea*, pp. 102 and 103; and also Rowlinson's *Eastern Monarchies*).

An eminent French Scholar and Assyriologist Jaochin Meuant, has the following picturesque lines in his charming little book "*La Bibliothèque du Palais de Ninive*," on these clay-tablets. "When we reflect that these records have traced on a substance which neither fire or water or cold destroy, we can easily comprehend how those who wrote them thus thirty or forty centuries ago, believed the monuments of their history to be safe for all future times, much safer than the frail sheets which printing scatters with such prodigious fertility. Of all the nations who have bequeathed to us written records of their past life, we may assert that none has left monuments more imperishable than Assyria and Chaldea. Their number is already considerable; it is daily increased by new discoveries. It is not possible to foresee what the future has in store for us in this respect,

but we can even now make a valuation of the entire material which we possess. The number of the tablets from the Nineveh Library alone passes ten thousands. If we compare these texts with those left us by other nations, we can easily become convinced that the history of the Assyro-Chaldean civilisation will soon be one of the best known of antiquity. It has a powerful attraction for us, for we know that the life of the Jewish people is mixed up with the history of Nineveh and Babylon."

## CHAPTER IV.

### THE RELIGIONS OF THE NON-ARYANS.

Now the Dravidians and the Accadians followed a religion almost akin to each other,—the religions of both being the development of the religious ideas of the Red Races, for both the Accads and the Dravids were descended from the same red parents.\* We learn from the Rig Veda Hymns, and later on from the Puranas, that the Dravidians worshipped a Snake God, called SETHA.† They also worshipped a Divinity

\* A great European scholar writes :—"The numerous Turanian tribes which exist in a wholly or half nomadic condition in the immense plains of eastern and south-eastern Russia, in the forests and wastes of Siberia, in the steppes and highlands of Central Asia, have no other religion than this of the old Shumiro-Accads, in its earliest and most material shape. Every thing to them is a spirit or has a spirit of its own; they have no worship, no moral teachings, but only conjuring, sorcerers and not priests. These men are called *Shamans* and have great influence among the tribes. The more advanced and cultivated Turanians accord to one Great Spirit the supremacy over all others and call that Spirit, which they conceive as absolutely good, merciful and just "Heaven," just as the Accads invoked "Ana." This has been and still is the oldest national religion of the Chinese. They say "Heaven" wherever we would say "God."

† We shall have to do much with *Shesha* later on.

whoso emblem was a piece of stone which the Aryas derisively called the *Shisna Deva*.\*

They believed in spirits and ghosts, and their priests were highly versed in conjuring and magic, and was said to be the adepts in all sorts of evil arts and supernatural powers.† But the Aryas so much hated these people,—civilised or non-civilised,—that they turned their faces away from them, and cursed them, and never thought of writing about them, though we find later on that much of the Dravidian ideas entered into the religion of the Aryas.‡

But though we have no records of the Dravidian religion, fortunately we now possess a detailed account of the religion of the Accads which must have been,—if not the

\* See Rig Veda, VII. 21, 5.

† Hence the magic arts and super-natural powers of Ravana and his people, *see* Ramayana.

One Rig Vedic Rishi says :—"O Indra, thou hast made the Dasyu's magic powerless."

‡ The Aryan Hindus were so exclusive and conservative that they studiously avoided to write or even to mention the non-Aryans. For the Dravidian and Accadian influences in the Aryan Religion, *See* Atharva Veda, Zendavesta &c. We shall point this out fully later on.

same,—something akin to the religion of the Dravids and the Chinas.\*

To the Accads, the Universe was peopled with Spirits distributed according to its different spheres and regions. They imagined the world to have the shape of an inverted bowl, the thickness of which represented the land and water, while the hollow beneath was a bottomless abyss. Above the Earth spread the Heaven. †

The Accadian Spirits were seven in number; but above these seven, higher in rank and greater in power, was the Spirit of Heaven, called *Zi-Ana* or simply *Ana*, the Heaven. Between the Heaven and the Earth was the region of *Im* or *Mermer*,—the Wind-Spirit, who drove the clouds, roused the storms and poured down the rain.

\* Out of the materials deciphered from the clay-tablets of Assyria by Rawlinson and Smith, Mr. Lenarmont has reconstructed an account of the religion of the Accads. We give above a brief account of their religion from his wonderful work.

† Naturally our account of the Accadian religion will be very brief. We shall be able to give here only a vague idea of their religion,—which in course of time grew to be a very complicated one with an elaborate mythology. For a fuller account, we refer our readers to the works of Layard, Botta, Lenarmont, Rawlinson and other great Assyriologists.

In the waters of the earth, dwelt, in the form of a Fish, *Ea*, the great Spirit of the Earth and Water.\* There were also other minor Spirits whose number was legion.

The most terrible of all these fearful spirits and goblins were the Seven Spirits of the Abyss, called *Maskim*. Though their seats were in the depths of the earth, yet they resided at will in the immensity of space. Their greatest delight was to subvert the orderly course of Nature, to cause earthquakes, to bring in inundations, to create ravaging tempests and pour on man all sorts of disasters.

Besides these evil Spirits, there were the legion untold of demons who assailed man in every possible way and were always on the watch to do him harm. Confusion was their work; it was they who "steal

\* This God became *Oanes*, the "Lord of the Deep" of the Babylonian religion. It is on this God in the form of a fish, who emerged from the waters to instruct mankind; it is he who advised *Hasisadra* to build a ship and save himself from the Deluge. Our readers will of course mark the similarity in the name of the Babylonian God *Oanes* with *Uranas* of the Greeks and the *Varuna* of the Aryas. *Oanes* is the God of Water, so is *Varuna* in the latter day Sanskrit Scriptures.

child from the father's knee," who "drive the son from his father's house," who "withhold from the wife the blessing of children," who "bring nothing but ill-luck and misfortune." Diseases were the most terrible of this band, and first among these again was *Namtar*, the Demon of Pestilence.

All these evil beings were classed together under the general name of the "Creations of the Abyss,"—the "world of the dead." Though the Accads did not admit that those who died ceased to exist, yet they did not imagine any happy state for them after death. They believed their deceased relatives went to the *Arali*, a most fearful place which was called *Ki-gal*, "the Great Land,"

There is no mention of the Deluge in the Vedas. We first meet with its account in the Sathapatha Brahmana, where Manu, the first man, was warned by God in the form of a fish to save himself by constructing a ship. The Accadian story of the Deluge, and that of the Biblical Deluge are one and the same. It is now the accepted opinion of the scholars that the Deluge was not universal, but local,—most likely it took place some where near about the Accadian country. It is evident both the Aryas and the Hebrews got the story of the Deluge from the Accads. Berosus lived immediately after Alexander and wrote a history of ancient Chaldea. In it he told the story of the Deluge, evidently from the ancient records,—which fortunately have now been dug out, and which is now known as the Epic of Izduber. (*See Chaldea, Story of Nations, p. 314-317.*)

ruled by a Female Spirit, called *Nin-ge*, the "Lady of the Abyss," whose minister was *Namtar*, the Pestilence.

The Accads cried in fear and awe :—

*" They are seven ! They are seven ! Seven they are in the depths of ocean, seven they are, disturbers of the face of heaven ;—they arise from the depths of ocean, from hidden larking places—they spread like snares.—Male they are not, female they are not, wives they have not, children are not born to them. Order they know not, nor beneficence ; prayer and supplication they hear not. Vermin grown in the bowels of the mountains, toes of Ea,—they are the throne bearers of Gods,—they sit in the roads and make them unsafe. The fiends, the fiends, they are seven, they are seven, seven they are ! O, Spirit of Heaven, be they conjured ! O, Spirit of Earth, be they conjured ! " \**

The Accads naturally believed in sorcerers,—wicked men,—who knew how to

\* This is a translation of an Accadian invocation now deciphered from the cuneiform writings on one of the clay tablets found in the ruins of Ninevah.

compel the Powers of Evil to do their bidding; they could inflict death, sickness, disasters at their pleasure. This they did by looks, by uttering certain words, by drinks made of herbs prepared under mysterious ceremonies and by various other means. Naturally were there various means invented and adopted by the Accads, specially by their sorcerers, to shield themselves from these evils; and some of the most common and popular were talismans of innumerable shapes and sorts.\*

But the religion of the Accads did not remain for ever full of these terrible spirits and goblins. We come across in their writings many prayers for protection and help ad-

\* We still find this demon and spirit worship all over the world amongst the savage and half savage races, whether black, brown, or red. But it appears that this Spirit Religion was raised to some sort of a system—nay rather to a high level of perfection,—according to its own light,—by the Accads, as well as by the Chinese and the Dravidians. The brief description of the Accadian religion that we give here will support our view. The ancient records of the Chinese give us a very highly developed system of Spirit Worship which even at this day exerts a great influence over them, though the Chinese have adopted Buddhism. We shall have to speak more of the Accadian and the Chinese Spirit Worship when we shall deal with its expansion amongst the Aryas.

dressed to beings essentially good and beneficent. There were many such Gods; and above them all, were *Ana* and *Ea*, the *Spirit of Heaven* and the *Spirit of Earth*. The latter specially was prayed as an unfailing refuge to terrified mortals. He possessed all knowledge and wisdom which he used to befriend and to protect mankind. His very name was a terror to Evil Ones. To these Gods then, therefore, man looked in his need in infinite trust.\*

\* We have no instance in history where a savage race, without external help—or without coming into contact with a civilised race,—or without being influenced by it,—has been able to attain to the state of civilisation;—nor have we any instance where a race has been able to develop a truly sublime religion without the help of another race blessed with such a religion, or without the birth of a Prophet amongst them. Except the Aryas, we trace “borrowing” amongst all the other races, modern or ancient. The reason of the Aryas being the only race blessed with the sublimest religion and civilisation has been fully stated by us in the Part I. (*See* Chap. IV). Therefore we must say that the Accadians must have got their inspiration from some other race—an inspiration that brought a higher light in their religion, which gradually led them from the worship of fearful goblins to the adoration of the Heavenly Father of the Universe. Two races can claim this “teachership,”—the eastern Aryas and the western Semites;—but there is absolutely no record that the Semites were more civilised than the Accads,—rather the ancient records distinctly show that the Semites borrowed much from the Accads, who were more civilised than any races of the west then existing. Under the circumstances we can fairly assume that the Accads got their inspirations from the Aryas.

But the Accads believed in the existence of a son of *Ea*, the Great Spirit of Heaven, whom they called *Meri-Dug*. He was the mediator between his Father and suffering humanity. It is he who bears to *Ea* the suppliant prayers of men in very moving words and receives instructions how to help the distressed.\*

But we come across side by side with this religion of terrible demons and spirits—a religion grand and sublime—a religion of goodness and beneficence,—a religion of

Ragozin writes :—

“The question *who* were the bringers of this advanced civilisation to the Accads has caused much division among the most eminent scholars. Two solutions are offered, both being based on many and serious grounds and supported by illustrious names, and the point being far from settled yet. The two greatest of Assyriologists, Professor Schrader and Delitzsch and the German school which acknowledges them as leaders, hold that the bringers of the new and more perfect civilisation were Semites,—people of the same race as the Hebrews ; while Francis Lenarmont and his followers contend that they came from the east and from India.” (See *Story of Chaldea*, p. p. 186-190).

\* The Accadian *Meri Dug* is almost akin to Biblical Jesus, the Son of God. This idea of the Son of God,—as a Mediator between man and his Heavenly Father,—cannot be found in the Vedas or in any other Hindu Scriptures. It is very hard to say whether this idea the Hebrews borrowed from the Accadians or it was subsequently added to the Accadian religion from the Hebrew records.

good and great Gods—in fact, we find almost the very Vedic Religion in tact in the records of the ancient Accads.\*

*Ea* was the God of all Gods ; but along with him prayers are addressed to other Gods essentially good, divine and heavenly,—Gods such was *Im*, the Storm-God with its vivifying showers,—such were the purifying and wholesome Waters,—above all such were the Sun and the Fire.†

They prayed to the Sun thus :—

*“ O Sun, thou hast stepped forth from the back ground of heaven, thou hast pushed back the bolt of the brilliant heaven, yea, the gate of Heaven. O Sun, above the land, thou hast raised thy head? . O Sun, thou hast covered the unmeasurable space of heaven and countries.‡*

\* Any one who has studied the Rig Vedic Hymns will be struck with wonder to meet many such Hymns in the cuneiform inscriptions of the Accads. For want of space we quote here only two Hymns,—but we would ask our readers to read Lenarmont's work on the religion of these very ancient people in which they will find many Accadian Hymns which are but translations of the Rig Veda Hymns.

† Almost all the chief Vedic Gods, such as *Agni* (Fire,) *Surja* (Sun), *Marut*, (Wind) we meet with in the Accadian religion.

‡ Compare Rig Veda, III, 59, 19.

They thus prayed to Fire :—

*“Thou who drivest away the evil MAR-KIM, who furtherest the well-being of life, who strikest the breast of the wicked with terror,—Fire, the destroyer of foes, dread weapon, which drivest away Pestilence.”\**

Can this religion be an independent growth on the Accadian religion of spirits and demons? Or was it borrowed from somewhere else? How do we find almost the very Rig Vedic Hymns in the cuneiform writings on the clay-tablets of the ancient Accads? Can there be any other answer to these questions but that the Accads got their inspiration and their higher religious ideas from their eastern neighbours, the Aryas?† But the Aryas too could not escape from the Accadian and the Dravidian influence.‡ In the Atharva Veda we clearly discern the Accadian and the

\* Compare Rig Veda, II, 6.

† See our note in p. p. 50-51.

‡ We need not mention that the “Spirit Religion” of the Accadians, the Chinese and the Dravidians and the “Nature Religion” of the Aryas were two quite contradictory things—one by no means could be the growth and the

### Dravidian spirits and demons, spells and talismans, invocations and incantations.\*

natural development of the other. Therefore if we find them side by side both together, we must say that one is borrowed from the other. When we find the Spirit Worship amongst the Aryas, we have no other alternative but to say that it was borrowed from the other races. So if we find the Vedic religion among the Spirit-worshipping races, we are bound to say that it was borrowed from the Aryas.

\* We must speak here a few words about the Europeans,—though they were never as a matter of fact the neighbours of the Aryas. We have already said how the Europeans were born (*See* Part I, pp. 50-61). They were the only *Raja-Swatika* race,—a race possessing both the attributes of *Satwa* and *Raja*,—therefore they were a race fit for rising to the highest goal,—to the highest state of worldly and practical civilisation,—but unfortunately their connection with the Aryans was cut off from the earliest days by the marauding Scythian hordes, and they were driven away by them towards the west—to the marches and the forests and to the bitterest cold of Central Europe. They went far away from the Aryans,—their cousins—to meet them thousands of years after back again across the sea on the plains of India,—but they firmly stuck to the Aryan language and the religion,—though, however, they could not preserve the purity of their blood and had to mix with other savage and semi-savage races with whom they came in contact in their enforced march towards the west.

## CHAPTER V.

### THE VEDIC ARYAS.

Ever good, gentle and mild, ever engaged in their fields and pastures, ever living in their quiet homely life, the Aryas were not blood-thirsty fighters. They were averse to blood-shed;—not to speak of man, they shrunk from shedding blood even of the smallest animals.\*

But they were not allowed to live in peace and plenty. They were forced to take up arms to defend their home and hearth. From all sides they were harrassed, robbed and attacked by people whom they called *Dasyus*.†

These terrible men looted their kine, destroyed their fields, set fire to their houses, stole their women, disturbed their religious ceremonies and brought woe and misery into their ever happy life.‡ One *Rishi* sang :—

\* See Part I, Chapter IV. pp. 37-50.

† For *Dasyus*, See p. 38.

‡ The Rig Veda Hymns are full of the accounts of this struggle.

“We are surrounded on all sides by *Dasyu* tribes. They do not perform sacrifices; they do not believe in any thing; their rites are different; they are not human. O destroyer of foes, O Indra, kill them, destroy the *Dasa* race.”\*

Another prayed :—

“O Indra, destroy the power of these marauding hordes. Throw them into the vile pit—vast and vile pit.”

“O Indra, destroy the *Pichasas*, who are reddish in appearance and utter fearful yells. Destroy all these *Rakshasas*.”†

The young men of the Aryan race, therefore, leaving aside their favourite religious ceremonies in the hand of the old, and their fields and flocks in charge of the gentle and the mild, went forth and gave battle to their deadly foes.‡

The struggle was long and fearful. The *Dasyus* were not mean foes;—they had

\* Rig Veda, X. 22-8.

† Rig Veda, I. 133, 2-5.

‡ Naturally did the brave and strong Aryan youths took upon themselves the defence of the country.

strong fortresses and big armies.\* They were brave and fool-hardy and had fearful weapons. Their uncontrollable lust and avarice made them mad after the Aryan women and the Aryan wealth.†

The Aryas, to defend their home and hearth, to drive away and to conquer these fearful men, invented many deadly weapons and clothed themselves in impenetrable armours.‡ Armed with bows and arrows,

\* The following extracts show that the Dasyus had towns :—

"Indra, with his weapon and full of vigour, destroyed the towns of the Dasyus." Rig Veda, I, 103, 3.

"O Indra, the Rishis still extol thy ancient deed of prowess? Thou hast destroyed many marauders to put an end to war; thou hast stormed the towns of enemies who worship no gods. Thou hast bent the weapons of foes who worship no gods." Rig Veda, I, 174, 7-8.

A European scholar writes :—

"Devadasa, the first great King of the Tritsus, was engaged in a continuous warfare with some mountain tribes of the north ruled by a chieftain of the name of Sambhara, who appears to have constructed a quantity of forts in defence of the many passes which lead from the high-lands into steeper and wilder Himalayan fastnesses. "O, Lightning-bearer," the poet exclaims in one place, "these are thy deeds that thou destroyest ninety and nine castles in one day and the hundred at night."

† Because they were *Raja-Tamasika* races. See Part I. p. 51.

‡ Rig Veda, VI, 75-1 :—

and swords and clubs,\* and riding on chariots, horses and elephants,† they marched out in battle array,—‡ banners and flags flying in front and drums and cymbals playing in the rear.§ They attacked the *Dasyu* encampments, defeated them, routed them, killed them in hundreds and drove

“When the battle is nigh, and the warrior marches in his *armour*, he appears like the clouds ! Warrior, let not thy persons be pierced. Be victorious, let thy *armour* protect thee”

\* “We will conquer the fierce and proud enemy with the *bow*. May the bow foil the desire of the enemy. We will spread our conquests on all sides with the bow.” Rig Veda, *Ibid*.

“The *quiver* is like the parent of many arrows and the many arrows are like its children. It makes a sound and hangs on the back of the warrior, and furnishes arrows in battle and conquers the enemy.”

† “The horses raise the dust with their hoofs and career over the fields with the *chariots*, with loud neighings ; they do not interest but trample the marauding enemies under their feet.” Rig Veda, VI, 73, 7.

For elephants see Rig Veda, I, 84, 17.

Horses were used to be gorgeously caprisoned. See Rig Veda, III, 41, 9 ; V, III, 42, 1.

War-horse was finally deified and was addressed as *Dadhika*. Rig Veda, IV, 38, 5 says :—

“Enemies fear *Dadhika* who is radiant and destroying as a thunder-bolt. When he beats back a thousand men around him, he becomes excited and uncontrollable in his strength.”

‡ Rig Veda, V, 79, 2.

§ For banners, *Ibid*, I, 103, 11. For musical instruments, *Ibid*, I, 117, 21. Rig Veda VI, 47 says :—

them back to their wild homes. Often and often did they come, and often and often were they repulsed, ruthlessly beaten back and defeated.\*

But all this war and fury roused in the heart of the Aryans their dormant *Raja Guna* which led them away from their primal simplicity and purity. † They were filled with restlessness and avarice; they grew to be vain and worldly. ‡ They were not satisfied with driving the *Dasyus* away from the Aryan land; but they marched out in very large and powerful bands, drove them further back into the deepest wilds, took possession of their country, cleared their jungles by fire, and founded new and powerful kingdoms.§

"The *Dundhubhi* (drum) sounds loud to proclaim to all men the hour of battle. Our leaders have mounted their steeds and have collected together. O Indra, let our warriors who fight in chariots win victory."

\* It is also evident that some time the Aryas also, if not defeated, were very hard pressed by the *Dasyus*.

† This is a Law of Nature. They were bound to be so. See Part I p. 13.

‡ See the characteristics of *Raja Guna* in Part I. p. 9.

§ See Mahavarata,—burning of Khandava forest by Arjuna and Srikrishna.

Naturally in course of time the bravest and the strongest, the most intelligent, clever, and powerful amongst these fighting Aryans were elected to be the leaders and the chiefs of these bands. And soon again these chiefs and leaders assumed the title of King,\* asserted royal dignity and became the paramount lords of their old and new possessions. They grew enormously rich and built luxurious palaces to live in.†

\* The following Hymn describes the instalation of a King, which ceremony became very long and complicated in later age.

"O King, I place thee in the station of a King. Be the lord of this country. Be immovable and fixed. Let all the people cherish thee. Let not thy kingdom be destroyed."

"Remain here fixed as the mountain. Do not be dethroned. Remain fix like Indra and support the kingdom."

"Indra has received the sacrificial offerings and will support the newly-coronated King. Soma blesses him."

"The sky is fixed, the earth is fixed, the mountains are fixed, this Universe is fixed. He also is fixed as King among his subjects."

"May King Varuna make thee immovable? May the God Vrihaspati make thee immovable. May Indra and Agni support thee and make thee immovable."

"I mix these immortal offerings with the immortal Soma juice. Indra has brought thy subjects under thy rule and made them willing to pay thee revenue." Rig Veda, X. 173.

† The description of Varuna in Rig Veda, I, 25, 10-13, as sitting in his palace arrayed in golden mail could only be suggested by the Court of a contemporary King. These Kings wore "golden helmets" (Rig Veda, I, 26, 13, and V,

The people adored them and their brave followers, for they owed to their bravery the immunity from the cruel attacks of the *Dasyus*. These heroic men freely gave their lives to secure peace and plenty to their countrymen.\* Therefore the people solely depended upon them, gave much of their productions to these noble defenders of their country,† and honoured them by calling them *Rajanyas*,—the kingly class.‡

These fightings with the non-Aryan races did not always end in everlasting enmity. Many of these men were brought into Aryan households as slaves,§ and many

7, 25), "golden breast-plates." (Ibid IV, 53, 4). "golden cuirases" (Rig Veda, V, 5, 33). We read, of a "palace having a thousand doors," (Rig Veda VII, 88, 5), another "supported by a thousand Columns."

\* The continuous wars with the *Dasyus* no doubt caused the death of many hundreds of brave Aryan youths. It was quite natural therefore that the people should honour the fighting class.

† The *Purahitas* performed all their religious ceremonies and *Vaisyas* gave them a portion of their productions.

‡ The *Rajanyas* are afterwards called the *Khaitryas*.

§ See Rig Veda, VIII, 46, 31. These *Dasyu* slaves were originally called *Dasas* (servants),—but in later days they and their descendants were no longer servants of the Aryas,—but adopting Aryan language, religion and manners and customs became a factor,—though the lowest factor,—in the Aryan Society and were given the name of *Sudras*. This word first occurs in the *Purusha Sukta*, Rig Veda.

again admitted their suzerainty.\* Thus a sort of mutual understanding was established and a trade relation gradually rose up between them.†

Peace being secured, the Aryan population increased, ‡ agriculture extended, § cattle-pasturing broadened || and trade and

\* From the account of the war of the Ten Tribes, we find many non-Aryan Chiefs arraigned on the side of the respective combatants as friends and allies.

† R. C. Dutt writes :—

"Allusions of trade and commerce must be necessarily rare in a collection of hymns to Gods, but nevertheless, we here and there meet with allusion of trade, usury, coin &c." *See Civilisation in Ancient India*, p. 43.

‡ It was quite natural that the population should be very largely increased, because the Aryans lived in a land very extensive, very fertile and very rich. The population of America doubled in ten years.

§ In the Rig Veda, "cultivated and fertile lands (Rig Veda III, 41, 6, IV, 201), "water courses," *Ibid*, II, 45, 3, X, 437; "dug channels" (*Ibid*, II, 28-5) which were replenished with water by means of "*Drona*" are alluded to. The Aryans measured their fields with "rods" (*Ibid*, I, 110-5) oxen and horses ploughed their fields (*Ibid* IV, 20, 19). They had granaries (*Ibid* II, 14, 11).

|| Rig Veda, X, 19, 8, says :—

"O cowherd, pasture the cows in all directions and bring them back. Pasture them in various parts of the earth and then bring them back."

For want of pasture land they had to go to very distant places; and sometime the cowherds lost their way. Rig Veda VI, 47, 20 says :—

commerce flourished.\* The Aryan intellect was employed to invent, to discover, and to make thousands of things which became necessities—nay luxuries.† The Aryan settlements were no longer mere clusters of hamlets; they were now big kingdoms with cities and towns,‡ with broad roads and wells,§ with stone, wood and brick buildings.

“O Ye Gods, we have travelled and lost our way and come to a region where cattle do not pasture. The extensive region gives shelter to *Dasyus* only. O Brihaspati, lead us in our search for cattle. O Indra, show the way to your worshippers who have lost their way.”

It appears from the Hymn that even amongst the cow-herds there were Rishis. In the later age we find in the Epic that the kings kept thousands of kine, and great battles were fought over them. Cattle and kine became one of the best wealths of the Aryas.

\* See Note in p 62.

† We meet with innumerable things of luxury made by the Aryans of the Vedic time.

‡ We read in the Rig Veda “cities made of iron,” of “cities of stone,” (Rig Veda, I, 58, 8, 11, 20, 8; IV, 27, 1; VII, 3, 7; VII, 13, 14, VII, 95, 1, VIII, 89, 8; X, 101, 8,) and of cities “with a hundred walls,” (Rig Veda, I, 168, 8; VII, 15, 14).

§ See Rig Veda, I, 116, 20; I, 58, 1; IV, 16, 3; II, 131, 2. For wells see Ibid, I, 30, 2).

|| We find in the Rig Veda that bricks were made. lime, mortar and stucco were used for plastering them (Rig, Veda IV, 47, 2). We read of “stately mansions” (Ibid

The people were no longer the simple and gentle Aryas of the old days. They had naturally been divided into various classes. \* One class solely devoted itself to the defence of the country and to the acquirements of new lands. The elderly and the learned were always requisitioned to keep up and perform the religious ceremonies of the people and were handsomely paid.† Naturally too had these revered men leisure enough to think and to study and to advance in learning.‡ The poetic and the philosophic stuck to this *Rishi* class, as the brave and the spirited joined the

I, 101, 8), of "lowly dwelling" (*Ibid*, I, 101, 8) of "three storied dwellings" (*Ibid* V, 101, 2).

\* We find them in the Rig Veda divided into three principal classes, namely the *Rajanyas*, the *Purahitas* and the *Vaisyas*, the last word meaning "general community," from the root *vis*—people.

† There are many Hymns in the Rig Veda which proclaim the gifts received by the *Purahitas*, and these Hymns are called *Danasatutis*. One Rishi sings that King Sudasa has bestowed upon him "two hundred cows and two chariots and four horses with gold trappings." (Rig Veda VII, 18, 22-28).

‡ The two other classes being fully occupied in their own respective occupations,—learning was naturally confined to the *Purahita* class. We shall find later on how from this priestly class rose the Brahmans of the Brahmanaic Period who monopolised all knowledge and learning.

*Rajanyas*.\* The others were engaged in agriculture, in pasturing, in trade and in artizanship;† the young men of the family adopting professions according to their natural bend of mind and tendency.‡ They all worked hard in their respective professions, considering none higher and none

\* There did not at this time exist any hard and fast rules that only the sons of the *Puruhitas* would follow the priestly vocation, or the sons of the *Rajanyas* only would follow the profession of a soldier, or the sons of the *Vaisyas* would follow agriculture or trade.

One Rishi prays :—

“Indra, bless me with a son who will conquer enemies in war. “(Rig Veda, V, 23, 2).

Another says :—

“I am a composer of Hymns, my father is a physician, and my mother is a grinder of corns. We are all engaged in different occupations. (Rig Veda, IX, 112, 8).

Even at the time of the Kuru-Panchala war, we find that though Drona belonged to the priestly class, yet he was a great soldier. In the Vedic Period, though Viswamitra was a son of a *Rajanya*, yet he was a Rishi.

† We meet with the following in the Rig Veda.

(1) Priests, (2) poets, (3) physicians, (4) barbers, (5) wood-cutters, (6) carpenters, (7) goldsmiths, (8) blacksmiths, (9) female grinders of corn, (10) carriage builders, (11) workers in wood and metal, (12) manufacturers of weapons of war, (13) boat and ship builders, (15) butchers, (16) water-carriers, (17) grooms &c. &c.

‡ Every young man was at liberty to adopt any profession he liked; there was nothing to prevent him to choose his own profession.

lower,\* and lived in the greatest prosperity and comfort.†

They lived luxuriously in well-furnished houses, ‡ dressed gaudily in furs, cotton, and wool, § and, used leather boots and shoes ||, and decorated their persons with

\* As there was no distinction between man and man amongst the Aryans, and as marriages and other relationships were promiscuously made through all classes of people,—no one considered any profession low or any profession high.

† We find in the Rig Veda that there were also poor men amongst the Vedic Aryas, (*See* Rig Veda X, 117 and IV, 25, 8),—though majority were well off.

‡ There is hardly any mention of furniture in the Rig Veda,—but we have mention of many utensils required for the Sacrifices. (*See* Parts V and VI) We read of “potters” and “potters wheels,” “pitchers” (Rig Veda 11, 180, 7) “goblets” (*Ibid* 11, 18, 6) “platters” (*Ibid* 1, 28, 2), “golden cups, golden plates, earthen vessels,” (*Ibid* V, 104, 21,) “wooden vessels and cups,” *Ibid* 11 175, 3) “leather-skins for water,” “leather bottles and vessels.” (*Ibid* 111, 45, 1-3).

§ In the Rig Veda we read of “women weaving garments,” (Rig Veda 11, 38, 4), of “female weavers” (Rig Veda, 11, 8, 6), of “the warp and the woof,” (Rig Veda, VI, 9, 1) of “putting on becoming attire,” of “a well dressed female,” (Rig Veda IV, 80 6) of “elegant garment,” (Rig Veda, 111, 3, 2,) of “well made garments fit for presents,” (Rig Veda, X, 107, 9 and V, 29, 15). Furs, wool, cotton were the materials of which these dresses were made (Rig Veda, 111, 5, 4), scissors and needles were used, (Rig Veda, VIII, 4, 16 and 11, 32, 4). But we cannot definitely say what were the shape and the form of these dresses.

|| We have no distinct mention of shoes and boots in the Rig Veda, but Asyalayana speaks of it (*See* IV, 9, 24).

ornaments of gold and pearls.\* They had carriages and chariots, bullock carts and waggons, † and possessed many domestic animals.‡ They set up markets and fairs,§ introduced coins for trades and barter,||

\* We read of "golden ornaments" (Rig Veda, I, 35, 4), of "golden collars" "golden bracelets" (Rig Veda II, 33, 10) "golden ear rings, neck chains, anklets, jewelled necklace," (Rig Veda II, 122, 14), of pearls (Rig Veda X, 68, 1), of "golden tiaras" (Rig Veda IV, 54, II.)

† The carriages were made of wood and mounted on brazen wheels; these carriages had seats (Rig Veda I, 175, and I, 64) and awnings (Ibid, I, 94). There were "three columned triangular cars" (Ibid I, 47, 2) &c.

‡ We meet with the followings beasts, birds insects and reptiles in the Rig Veda.

Domestic animals :—Bulls, cows, oxen, buffaloes, horses, elephants, camels, asses, rams, goats, deer, dogs &c.

Wild animals :—Lions, tigers, wolves, apes, hogs, antelopes, boars, jackals, foxes, mice, frogs, rats &c.

Birds :—Peacocks, eagles, pigeons, vultures, ducks, swans, kites, crows, quails, falcons, owls &c.

Reptiles :—Crocodiles, porpoises, fishes, snakes &c.

Insects :—Mosquitoes, bees, scorpions, worms &c.

§ When there were selling and buying, trade and commerce, it is needless to say that there were markets and fairs.

|| We have numerous passages in the Rig Veda in which the *Rishis* acknowledged the gifts of "a hundred pieces of gold" (Rig Veda, V. 27, 2). Professor Wilsn thinks "pieces of money are here intended; for if we may trust Arian, the Hindus had coined money before Alexander." "A golden coin *Niksha* is mentioned in the Rig Veda (See I-126 and VI 56).

established law and order,\* fitted up ship and boats and went to distant lands to amass wealth and fortune.†

\* There were halls of justice (ii, 124, 1); and the complicated law of inheritance (iii, 31, 1-2) was to a certain extent in force; and our ancestors had conception of the right of property and definite guarantees for their preservation, had formalities for transaction of exchange and sale (iii, 21, 9), for payment of wages, and for the administration of oath. (A, V, 10, 16). The right of primogeniture was established and the eldest son as a rule succeeded to the estate of his deceased father. It was binding upon him to get his sister married and to see that she was properly settled in life. On failure of lineal male issue, the son or even the grandson of a daughter was equally entitled to take his maternal grand-father's property, while valuable gifts were bestowed on his father. Sometimes a father settled a portion of his wealth on a grown up son (iii, 31). A legitimate son of the body held the first rank. Next to him ranked the son of an appointed daughter (i, 31). The son of a widow by her husband's brother (X, 40), the sons of widows, the sons given by the parents, the sons bought, and the sons self-given (Taittiriya—Samhita, 3, 5; 2) must have had social recognition.

The laws of contract were developed. Debts and debtors are even adverted to (ii, 24, 13; ii, 28, 9), and sometimes exorbitant interest was charged (iii 53, 14). The tricks of trade were also known in those days. What were the criminal laws in those days we can hardly say, for there are to be found no indications of them in the Vedas; but there is a remarkable prayer for transportation. "Do thou (Agni), whose countenance is turned to all sides, send off our adversaries as if in a ship to the opposite shore." (See R. Ghosa's Hindu Civilisation, p. 141-142).

† In the Rig Veda we read of "river way" (Rig Veda, I, 140, 12) "oared boats," (*Ibid* I, 131-2) "ferries," (*Ibid* II, 37) "merchants sailing for gain," (*Ibid* I, 56-2), "sending their ships to the sea," (*Ibid* I, 48, 3 and I, 56-2), "naval expeditions," (*Ibid* I, 116, 3) even of "ship-wreck," (*Ibid* I, 136, 3-5). Sea-voyage is also mentioned in I, 25-7; IV, 55-6; VII, 38-3.

• Their food was no longer the simple fare of their fore-fathers.\* They grew barley and wheat,† cultivated various dairy produce, and invented many delicious dishes.‡ The *Rajanyas*, either out of necessity or caprice, took to animal food§, and the people soon followed suit, though to get rid of their

\* In the earliest days of the Aryans, we saw that they used only vegetables and fruits. (See Part I, p. p. 49 & 72).

† In the Rig Veda we read of "rice, barley and millet,—(Rig Veda I, 23, 15) milk (Rig Veda II, 137, 1), honey *bid* II, 139, 3), herbs (*Ibid* I, 90, 6), curd (II, 137, 2), cheese (*Ibid* II, 134, 6), butter and ghee" (*Ibid* III, 52-7, and VI, 57, 2).

‡ Parched corn (*Dhana*), boiled rice (*Odana*), cakes (*Upapa*) and meal prepared with curd and butter (*Karam-dha*) are mentioned in the Rig Veda (See III, 52, 7, and VI, 57, 2). Boiled barley, *Ibid* II, 187, 9) and cakes mixed with milk (*Ibid* V, 2, 3) are also alluded to.

§ The meat of bulls, rams and buffaloes are alluded to in the Rig Veda I, 134, 43; V, 29, 7; VII, 12, 8; VIII, 66, 10; X, 27, 2. To show that the Vedic Aryans used beef, Wilson quotes various passages from the Hymns. (See His Rig Veda, I, p. p. 165, 111, 163, 276, 416 and 453).

It is evident the Aryans took to animal food out of necessity. In their fight with the *Dasyus* they had to go far away from their country in armies of very large number of men. Owing to the difficulty of transport, they could not carry the ration of these large armies along with them; their enemies hardly cultivated fields, for they knew very little of agriculture, therefore in these circumstances they had no other alternative but to use animal food,—meat of beasts either belonging to them, or looted from the enemies, or caught or shot in the jungles.

scruples, they sanctified their foods by first offering the animals to their Sacrifices.\*

Wealth and prosperity, comfort and luxury brought in their train their usual companions, the worldly vices. † Majority grew addicted to the vice of drinking ‡ and

\* When once the *Rajanyas*,—the most honoured class,—specially the Royalties,—began to use animal food,—it was natural that the masses would follow their example. It is human nature to copy the big folk ; but as they took to animal food out of fashion and not of necessity,—it was natural that they should feel some scruple. And to get rid of this scruple we find that they used animal food only when the beasts were offered to their religious Sacrifices. Hence gradually the animal-sacrifices, such as *Gomedha*, *Ashwamedha* &c., came into vogue. As cow was the most common domestic animals of the Aryas, it was natural also that in course of time beef should become their favourite food,—so much so that a honoured guest was called *Goghna*,—"cow-killer," because a cow was invariably killed to entertain him.

† Many amusements were also introduced. We read of "harps with hundred strings" (Rig Veda I, 85, 10), and "Melodious lutes" (*Ibid* II, 84, 13). There were "dancers" (*Ibid* I, 92, 4). They had "puppets" (*Ibid* III, 32, 23) and "theatricals" (*Ibid* III, 185). There were buffoons and satirists (*Ibid* I, 41, 7).

‡ We read of "swillers of wine," Rig Veda VIII, 21, 14) and "leather bottles for wine" (*Ibid* II, 91, 10), and of "intoxication" (*Ibid* X, 86, 6). When Soma Juice was the chief offering to the Gods, it was natural that people should grow "addicted to drink."

gambling, \* cheating† and usuary,‡ cruelty and selfishness.§ Even amongst the women, who were the ornament and glory of the Aryan-house-holds,—the perfection of modesty and virtue,—some fell away from their path of purity. ||

Rivalry and jealousy were the natural sequence of wealth and prosperity. ¶ The

\* See Rig Veda 1, 92, 10. One Rishi says :—

“The tumbling exciting dice delight me as they roll on the board ; they are come like a draught of Soma juice.

“My wife never quarrelled with me or irritated me. She was kind to see my friends. But, I, for the sake of hazardous dice, have spurned my devoted spouse.”

“My mother-in-law detests me ; my wife rejects me ; the gambler finds no comforter.” (Rig Veda X, 34.)

† See Rig Veda 1, 92, 10.

‡ See Rig Veda 111, 53, 14.

§ Even thieves are mentioned in the Rig Veda (See I, 42, 3).

|| We have not said anything about the Aryan women of the Vedic period. We read of women as “an ornaments of the house,” (Rig Veda 1, 66, 3) they were the “mistress of the house” (*Ibid* 1, 24, 4). They “walked and rode freely abroad” (*Ibid* 11, 166-5). The husband and wife jointly performed religious ceremonies (*Ibid* VIII, 31). They were “highly cultivated”, as we find women even amongst the *Rishis*, such as *Viswabara* and others.

The women of the Vedic period were hardly changed from their original simplicity and purity.

¶ There are innumerable Hymns in which we find clear-traces of these internal dissensions. One Rishi says :—

“Indra and Agni, strike the foes,—both Aryan and Dasa” (VI, 60, 6).

different Aryan clans grew jealous of one another, and as its result, internal dissensions soon broke out amongst them. These unfortunate feuds went on generations after generations, till they ended in a terrible battle on the bank of the *Parushni*.\*

These dissensions, these rivalries, did not remain confined to the fiery *Rajanyas*. It spread amongst all classes of the people, — nay it spread amongst the revered and

Another says :—"The warriors who leagued together against us, whether kindred or strange, break their might." (VI, 12, 8)

Another prays :—"Whoever, be they *Dasa* or be they *Arya*, do battle against us, give us easy victory over them." (X, 38, 3).

\* The final struggle—the result of these unfortunate dissensions,—was the "War of the Ten Kings", as it was called by the Rig Vedic Rishis. Both the *Viswamitras* and the *Vasishtas* have spoken about it. On the one side was the *Tritsus* with their great chief *Sudas* at their head, and on the other was the confederacy, consisting ten powerful tribes, headed by the *Bharatas* under their great king *Paru Kutsa*.

"The confederacy had planned the Campaign well and was sure of success. Nor does the *Tritsu Rishi*, *Vasistha*, underrate the danger, but plainly states that *Sudas* "was surrounded" and cried out help to *Indra*, who cut a way for him through the enemies.

The confederates plan was to surprise the *Tritsus* who were drawn up in battle array on the northern bank of the *Parushni* (*Ravi*). The confederates intended to cross this river as we find *Rishi Vishwamitra* praying to the river :—"Hark to my devout song and stay your course for a brief rest,

the learned *Purahitas* and *Rishis*. The great *Vasishta* fell away from equally great *Viswamitra*, and their rivalry went down from generation to generation.\*

Such were the Aryas, as we find them in their holy and sacred Rig Veda.

O Ye holy Ones, so that the Bharatas might cross," and then he says:—"The Bharatas, filled with the ardour of battle, have crossed. The Rishi did win the Rivers' favour. Now swell, now grow rapidly to end the work."

But the result was disastrous to the Bharatas; they were severely beaten and routed back to the bank of the river into which they all jumped. The Tritsu Rishi Vasishta says:—"Thinking, fools as they were, to cross as easily as on land, they jumped into the river. Many were drowned; over six thousand warriors fell by Indra's might," and the booty fell into Sudasa's hand was immense. See Vedic India, pp. 331-332.

\* We do not exactly know the reason of the quarrel between Vasishta and Vishwamitra; but their rivalries went down from generations to generations and became the theme of many stories in the Puranas and the Epics. It is evident the Vasishtas represented the orthodox conservative element, whereas Viswamitra was the exponent of liberalism and progress. We find both Viswamitra and Vasishta praying for the good of Sudas, the King of the Tritsus (See Rig Vedas III, 53 and VII, 38),—but whatever be the cause, Viswamitra went over to the Bharatas, the enemies of the Tritsus, and became their national Bard. In one Hymn Viswamitra says:—"Indra, approach us to-day with many excellent succour. Be propitious to us. May he who hates us fall low." In another Vasishta says:—"He who called me a Yatudhana,—when I am not so, who said I am a bright devil—may Indra strike him down with his great weapon." Evidently these Hymns were directed to each other.

## CHAPTER V.

### THE VEDIC RELIGION.

With the great social, religious and economical changes that came over the Aryas of the Seven Rivers, naturally was their religion much changed. It was no longer the simple and grand religion of the olden times.\* It was no longer the religion, born of the Divine Knowledge,—the religion that bred piety and purity, simplicity and sublimity,—the religion that bestowed on man immortality and divinity, ecstasy and eternal bliss.

Divine Knowledge almost disappeared from the Aryan land. The Vedas of the Rishis were replaced by the Poems of the Poets†,—though they and their compositions were still called the *Rishis* and the *Rikas*. Ignorance took possession of the Aryan masses. The Rig Veda Hymns reflect a long

\* See Part II.

† We have many poems in the Rig Veda, such as poem on the rivers, on the forests, on gambling, &c. &c.

struggle between Ignorance and Knowledge, between Poesy and Philosophy,—between Human Knowledge and Divine Knowledge.\*

The great Gods of the early Aryans—Agni, Varuna and Soma,—were no longer the *One Living Great God* of the Aryas.†

They and the other Phenomena of Nature,—the Devas,—were individualised, and the

\* Any one who has studied the Rig Veda Hymns have no doubt marked that many phases of religion are to be found in them. There is apparent polytheism in the Vedas; there is also strongly defined monotheism,—there is pantheism,—there is also scepticism and so forth. These different aspects of the religion of the Vedas have created a great difference of opinions amongst the oriental scholars;—some say it is polytheism pure and simple, some say it is monotheism in its highest sense,—and Max Muller, taking a middle course, calls it Henotheism. (*See Part II p. p. 108-109.*)

But if we consider that the ancient Aryans were blessed with Divine Knowledge and that they were not barbarians, if we consider that they fell away from their grand religion,—from the religion of One Great God to many Gods,—we shall not then find any difficulty to find out the reason of the different aspects of the religion of the Vedas. During the Vedic period, for various reasons, Ignorance was spreading amongst the masses, and the result of Ignorance is always false religions and superstitions. But all were not ignorant; as the poets were filling the religion with poesy and imagery,—the philosophers were trying to keep to the right path. There were also *true Rishis*, who raised the voice of truth,—voice of protest and warning. Thus we find in the Vedas, (1) the religion of the masses,—(2) the religion of the poets,—(3) the religion of the philosophers, and (4) the religion of the *Rishis*. all flourishing together side by side.

† *See Part II.*

masses of the people, out of their Ignorance, were led to believe them to be each a separate God,—some greater and some lesser, and again some older and some later.\* They forgot,—nay they could not comprehend,—the grand idea of the old,—the idea of *These Various Gods In One Great God*, so devotionally believed and felt by their ancient fathers. They each made according to their individual fancy and caprice one of these Gods as their favourite, and called him the God of all the Gods.†

The poets created a heavenly world,—a world of Gods,—nay of Goddesses,—with human attributes and shapes attached to them, with heavens for them to live in, and with stories of their heroic and celestial deeds.‡ Old history, and legends and traditions of the very ancient past,—were mixed up with poesy;—old heroes were deified and adored and worshipped, and the rest was done

\* See next Chapter, the Vedic Gods.

† Thus we find in the Rig Veda that *Varuna* was the favourite God of *Vasishtha* and his family, and *Indra*, that of *Vishvamitra* and family.

‡ See Part IV., Chapter VII, the Vedic Mythology.

by the change of language that came over the Aryan land. And thus a complicated Mythology was created; and a great Polytheistic Religion became the object of adoration of the Aryan masses.\*

A new great God, whom we do not see amongst the early ancient Aryans (9), became the most favourite and the greatest God of the Vedic Aryas. (10). This God,—this *Indra*,—was a fighting God—a God of wars and battles,—a God ever engaged in fighting the fearful demons,—specially their great King *Vitra*. (11). It is clearly evident that *Indra* was originally the National Hero,—it was He who beat back the Dravida King *Vitra* and secured peace and prosperity to

\* See Chapter VII.

† There is absolutely no trace of *Indra* in other of the Aryan languages. There is mention of *Indra* in the Eranian *Zendavasta*, but there he is not the "God of all Gods," but only *Verethraghna*, the "killer of *Vetra*."

‡ The 129 Hymns of the *Rig Veda* were addressed to him; only next to *Agni*.

§ Some of the scholars have mentioned that *Vitra* was an *Asura*, i.e., an Assyrian. It is not possible to say who this *Vetra* was; but it is almost certain that he could not be an Assyrian; for Assyria was too far off from the land of the Hindus. Therefore it is safe to infer that he was one of the *Dasyu* chiefs.

His countrymen. He was the first Noble Defender of His country,—He was the first Great Hero of the Aryan race.\* He was the FIRST INCARNATION,—the Divine Power in human form—that led the erring Aryas to victory,—to glory,—to the path of Knowledge and Righteousness.† It was quite

\* *Indra* was originally a *mortal*, but by his great deeds rose to the position of the “King of Gods.” (See Strabo XV, 1, 69; Benfey’s *Orient and Occident*, I, p. 49).

A great scholar writes :—

“There is quite a number of passages, even of whole Hymns, full of allusions to *Indra’s* birth, childhood, early exploits, and the like. But the wording is so obscure, most of the things alluded to are so utterly unknown to us, that nothing coherent or satisfactory can be made out of all these texts. Heaven and earth are said to quake with fear before his anger at his birth. His mother seems to die almost as soon as he is born; then he is said to have taken his father by the foot and hurled him down. There are also hints of conspiracy to kill him in his sleep or on his wanderings, and he himself is made to say :—

“Pressed hard by hunger, I cooked dog’s entrails : I found no God who would take pity on me ; I saw my wife deeply bowed down with grief ; then the eagle brought me sweet SOMA.”

It would be vain to try to piece a consistent story out of these shreds : for there are plenty of other lines, even in the same Hymn which point to different versions of the same events. All that we can gather from the above quotations, and other passages, is the plain allusion in mythical language to the antagonism and persecution of which he is the object on the part of the other Gods, *i. e.*, the followers of the older Gods.”

† We shall find later on the births of other such Incarnations amongst the Hindus as well as other nations.

natural, therefore, that He should be deified, and in course of time become the greatest God of the Aryan race. Many others like Indra are found in history to have been deified and worshipped as Gods.\*

When the History of the great Indra and His struggle with Vitra was forgotten and became the thing of the past, gradually one after the other were given to Him the attributes of Gods, of Agni, Varuna, and Soma, and of the Devas, and He was raised to the sky to become the great God of Light that he was. (a)

All the poesy of the Aryan mind came round Him; He was painted as the gorgeous King of the Gods—He was ever engaged in fighting with *Ahi*, the Cloud-Demon, who stole the Cows of Water. It was He

\* Our readers will find that Rama was deified and is still adored and worshipped as God. (See Parts V and VI). More instances need not be cited.

† The personality of *Indra*, though sufficiently transparent, still has enough of complexity in its duality—Storm-God and War-God,—to suggest evolution from simpler material,—from a more direct naturalistic conception.

We have many Hymns in which *Indra's* human birth is distinctly mentioned.

who rescued them and caused the clouds to pour down rain on earth. It was He who drove away draught and famine from the face of the earth.\*

And again, it was He who always stood by them, filled them with valour and strength, and made them ever victorious in their struggle with their enemies, the *Dasyus*.† The fighting *Indra*,—the friend of the fighters,—naturally became the favourite God of the fighting *Kajanyas*. The people followed their kings and leaders in worshipping and adoring Him, the *Rishis* composed Hymns in praises of Him, and thus in time *Varuna*, the old God of the Aryas,

\* See Part IV, Chapter VII. The Vedic Mythology.

† One *Rishi* sings :—

“Look forward for us, *O Indra*, as a leader and guide us onwards towards greater riches. Take us safely across, lead us wisely and in safety.”

Another *Rishi* says :—

“He whom both battle lines call upon in the fray, he whom they invoke,—that O men, is *Indra*.”

We need not quote Hymns to prove that *Indra* was the Arya's War God. (See *Rig Veda* 11, 12, 8; *Ibid*, VI, 25, 3; *Ibid*, VI, 33, 3; *Ibid*, VI, 60, 3; *Ibid*, X, 38, 3; *Ibid*, X, 69, 6, &c. &c.)

gave place to *Indra*, who became the greatest God of the holy Vedas.\*

But though *Indra* became the chief God of the Aryas,—† they did not altogether forget their ancient Gods,—Agni, Varuna and Soma,—and worshipped them, and worshipped many more *Devas*, old and new.‡

\* The following short quotations from the Rig Veda Hymns will show in what light the *Rishis* saw their God *Indra* :—

Rig Veda, X. 42. 3 :—

"Gracious are thy hands, O *Indra*, and beneficent, when they bestow gifts on the poets. Where tarriest thou ?"

Rig Veda, IV. 29. 9 :—

"Why do men call thee generous, thou wealthy Lord ? A giver thou art, so I hear ; thou givest to me. Let my Hymn be blest with treasure, O mighty one."

Rig Veda, VIII. 14. 1 :—

"Were all the riches mine, O *Indra*, which thou ownest, my poet should be wealthy."

† The following quotation from Rig Veda, 'X. 124 will show how in course of time *Indra* became the chief God :—

"I now say farewell to the Father, the Asura. I go from him to whom no sacrifices are offered to him to whom men sacrifice. In choosing *Indra*, I give up the Father, though I have lived with him many years in friendship. Agni, Varuna and Soma must give way ; the power goes to another ; I see it come."

‡ We meet with numerous Hymns addressed jointly to *Indra*, Varuna and other Gods. One *Rishi* sings :—

"One—*Indra*—loves to slay foes ;—the other—*Varuna*—always maintains the Ordinances."

This was not all. Sin and vice, which were unknown to the ancient Aryas, entered into the Aryan society. It was no longer the Golden Age,—it was no longer to them all joy and bliss. \* The Aryas felt the pang of sin,—the terror of death,—uncertainty of future life,—the woe of repentance,—and cried in distress to their Gods for mercy.†

Their Faith was no longer their Ancient Faith founded on the adamantine foundation of Divine Knowledge. ‡ They grew to be sceptics,—grovelled in the dark, and fell away from one another in their religious

Indra is often addressed along with Agni, Soma, Vayu. &c. It is evident, though he became the chief God in later Vedic age,—the other Gods were also worshipped. Perhaps different families and classes had their own favourite Gods.

\* We have already pointed this out in the previous chapters. Gambling, drinking, cheating, infidelity of women &c. are mentioned in the Rig Veda Hymns.

† “One Rishi sings :—

“Let me not yet, O Varuna, enter into the house of clay. Have mercy, Almighty, have mercy ! If I go along, trembling like a cloud driven by the wind. have mercy, Almighty, have mercy.—Through want of strength, Thou Pure One, I have gone astray, have mercy, Almighty, have mercy ! Thirst came upon the worshipper, though he stood in the midst of the waters: have mercy, Almighty, have mercy. Before the heavenly host, whenever we break thy law through thoughtlessness, have mercy, Almighty, have mercy !” (VII., 89).

‡ See Part IV ; The Vedic Gods; the Vedic Sacrifices &c.

beliefs. A sudden darkness, as it were, fell upon them,\* but many strenuously struggled to get out of this Darkness of Ignorance, Doubt, and Suspension; and used their great intellect to find out the ways and means of Salvation.†

Their religious rites were no longer the simple, pure and holy ceremonies of the olden times. They grew to be complicated and enlarged, and as their wealth increased in leaps and bounds, they became pompous, costly, and many.‡

But this was not all. Owing to their contact with the non-Aryan races, many non-

\* The following quotations are clear indications of doubt, scepticism, &c., amongst the Vedic Aryas :—

"What was the standing place, what the stable support, the position and how was it from which Viswakarma, the All-seeing, produced the earth and disclosed the heaven by His might." (See Rig Veda X. 31. 2.)

"Not knowing, I go to ask of those who know, that I may know, I who do not know. He who stretched apart and established the six worlds, in the form of the unborn, did he also establish the seventh? Let him speak here who knows the hidden place of the Beautiful Bird." (See Rig Veda, I. 164. 5.)

† The great Hymn quoted in Part I will show that there were Rishis who tried to solve the problem of Creation. (See Rig Veda, X. 129).

‡ See Part IV. Chap. The Vedic Sacrifices, Rites and Rituals, &c.

Aryan and un-Aryan things entered into the religion and the religious beliefs of the Aryas. Many and various superstitions and superstitious rites became a part of the Aryan religion. The masses were led away from their High Faiths of High Gods and began to put faith in low and fearful demons and spirits and foolish spells and incantations.\*

When the Aryan people were thus slowly and unconsciously carried away from their highest and the noblest religion, there rose voices of protest and warning from the holy *Rishis*,—there rose the echoes of Divine Knowledge that was slowly passing away from the Aryan land;—and there rose voices also of enquiry from many enquiring minds.† One *Rishi* asked :—

*“ Who is the God to Whom we shall offer our Sacrifice ”? †*

\* See Part IV. Non-Aryan influences in the Aryan Religion.

† All this ended in two great Religions,—namely the Religion of the Bramhanas (See Part V and VI) and the Religion of the Upanishads (See Parts VI and VII).

‡ See Rig Veda, X, 121.

• Another said :— •

*“Who indeed know? Who proclaimed it here—whence, whence this Creation was produced?”*

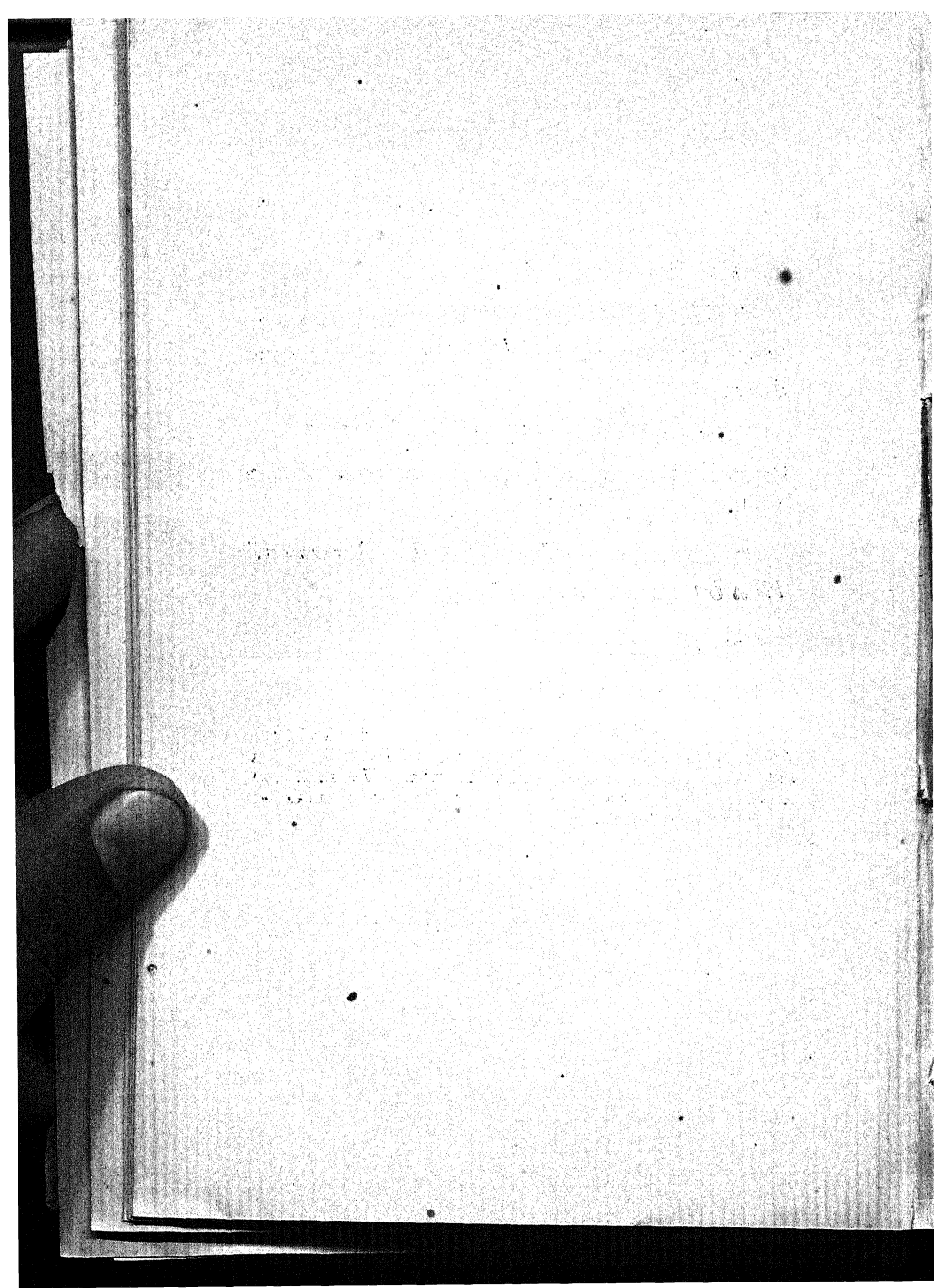
Often and often did the great *Rishis*,—those that were *Rishis*,—the “Seers of the Veda”,—cry :— †

*“He is One,—He is One, though men call Him by various names.”‡*

\* Rig Veda, X. 121. 1.

† Rig Veda, I. 64. 46.

‡ In the next Part, we shall speak of the Vedic Gods, the Vedic Mythology, the Vedic Sacrifices, the Vedic Ritualism and other aspects of the Vedic Religion. We shall also speak of the attempts of reformations that were made by Joraooster and Abraham.



A  
COMPREHENSIVE HISTORY  
OF  
THE RELIGION OF THE HINDUS,  
ITS BIRTH, RISE, DEVELOPMENT AND EXPANSION.

BY  
DHIRENDRA NATH PAL,  
*Author of "Srikrishna, His Life and Teachings" &c*

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VEDIC PERIOD.

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CALCUTTA.

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**VEDIC-PERIOD.**

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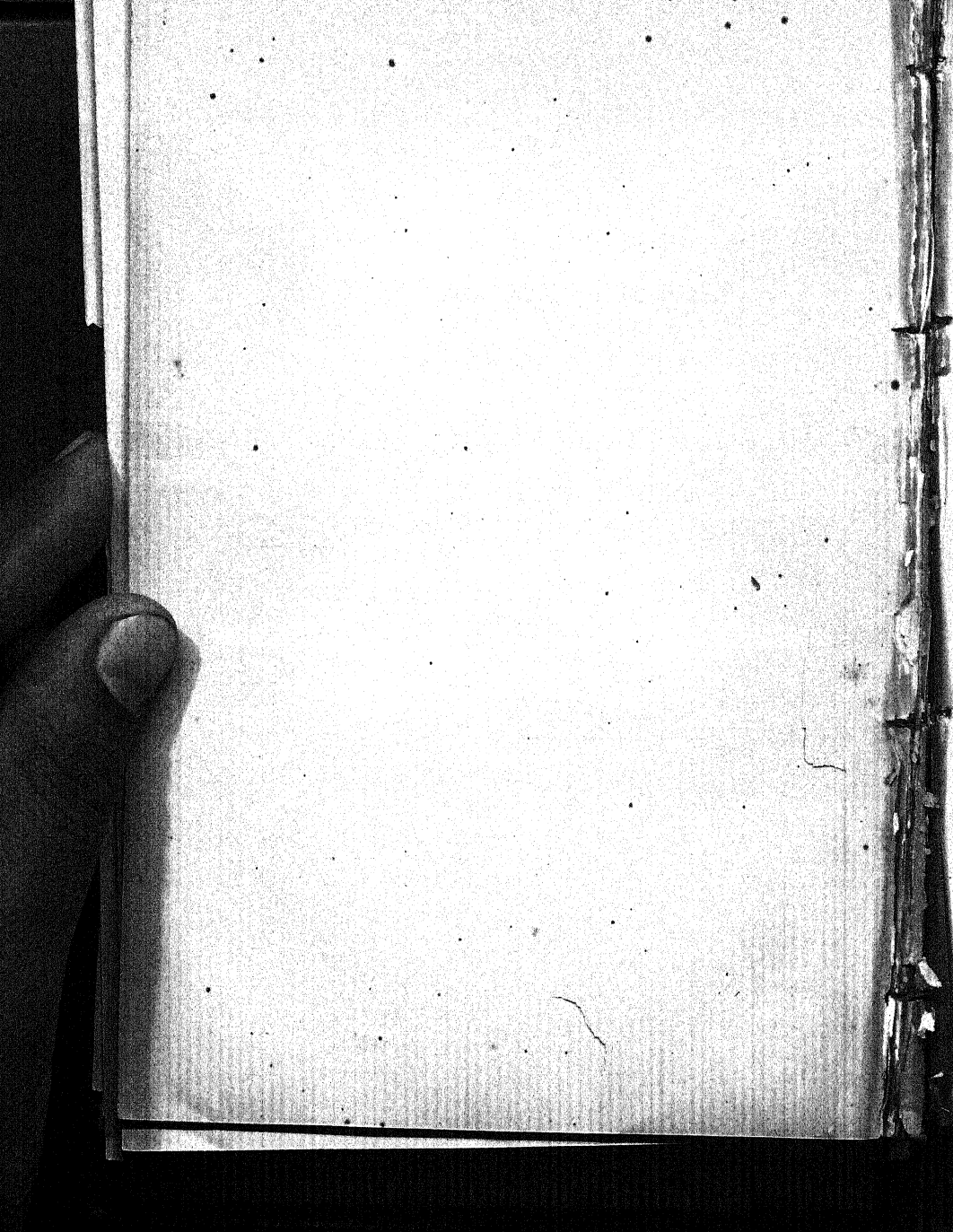
CHAPTER VII.

THE VEDIC GODS.

Besides Agni, Varuna, Soma\* and Indra, we meet with many Gods,—nay some Goddesses,—in the Vedas. †

\* We shall have to speak much about Agni and Soma when we shall deal with the Vedic Sacrifices. (See Part VI.)

† Our readers will find that except Usha and Saraswati the other Vedic Goddesses are but pale unsubstantial reflections. A great European scholar writes.—There is really only one “great Goddess,” with an individuality, a story, and functions proper to her and to no other divine being, and that is Usha, the Dawn. Sarama is not a Goddess; still less Saranyu. “The wives of the Gods”—the Devapatnis—are spoken of vaguely, collectively, but they are easily transformed into “wives of the demons—Devapatnis,”—for they are in reality neither more nor less than “the waters,” or



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The principals of the Vedic Gods were given the name of the Adityas,—the Sons of Aditi, the Infinite.\* Dyauis, Varuna, Agni, Aryamana, Bhaga, Surja are all Adityas. They are the same one God—One Divine Power,—named in different ways. †

The Oldest Aditya, Varuna, had a companion,—a brother,—named Mitra,—the Friend of Humanity. He is always addressed jointly with Varuna. Mitra-Varuna is one and the same,—the great protector of the Universe.‡ When he is separately addressed,

cows" which are eternally fought for, captured, and rescued. And when these "wives" so far emerge out of their misty unreality as to be coupled with one or other particular God, they assume their husbands' names with a feminine ending, as Varunani, Indrani, Agnayi, Ashvini, &c.

\* See Part II, p.p. 78-79.

† The Adityas are seven in number,—though sometimes an eighth is mentioned. (See Rig Veda. II. 17. 1.)

‡ The name of Varuna is always associated with Mitra. They are an inseparable pair—Mitra-Varuna,—who drive the same chariot, think the same thought. Together they are the Keepers of the Cosmic Order and the Law of Righteousness; together they watch the deeds and the parts of men, equally all-seeing, all-knowing; and the Sun is called the eye of Mitra-Varuna as often as of Varuna alone.

We meet with Vedic Mitra in Eranian Mithra. Yasna I. II. says:—"To announce and complete my Sacrifice to the two, to Ahura and to Mithra, the lofty, and the ever-lasting and the holy. I desire to approach Ahura and Mithra with my praise, the lofty, the eternal and the holy two."

he has all the attributes of Varuna attached to Him.\*

When in later age Varuna was replaced by Indra, the older quiet good God Vayu, the wholesome cooling breeze that clears the atmosphere, purifies the air and brings health and life to men and animals,†—was replaced by the roaring, the maddening Marutas, the Storm-winds,—the companions of Indra,—His henchmen and Lieutenants in his war with the Demons.

One Rishi sings :—"O Maruts, spears rest upon your shoulders, ye have anklets on your feet, golden ornaments on your breasts, ornaments on your ears, fiery lightnings in your hands, and golden helmets on your heads."

Together with Indra, they are bidden by Agni, to the Sacrifice. Together they quaff huge quantities of the invigorating Soma,

\* One Rishi sings :—"Mitra and Varuna, mount your chariot which is golden when the dawn bursts forth ; from thence you see what is boundless and what is limited, what is yonder and what is here."

† Another Vedic Deity who can be traced with certainty to a Pre-Eranian Period is Vayu or Vata, the wind. See Vedic India, p. 185.

and together they rush to do battle against Vritra whom they helped Indra to overcome.\*

We meet with many other Gods in the Vedas. Though these Gods were worshipped as distinct Gods, yet they were originally but the different names of one Great God,—the names of Varuna, or of Agni. Such was Indra,—such were Vritra, Savitri, Surja, Pushan, and others.†

Rudra is the embodiment of the terrible aspects of Nature. He is but another name of Agni when He is fearful. He is Varuna,

\* Great is the friendship between Indra and Marutas. There are also traces in the hymns of disputes between them. In one Hymn Indra rebukes the Marutas for having left him to fight the Demons single handed, adding that he is strong enough to conquer his enemies by his own might. The Marutas replied :—

“Thou hast done great things, Mighty One, with us for thy helpers, through our own equal valour. But we, Marutas, O strong Indra, can perform many great deeds by our power when we so desire.”

Indra says :—By my own inborn might, O Marutas, I slew Vritra. Through my own wrath I grew so strong. It was I who, wielding the lightning, opened the way for the shining waters to run down for men.”

The Marutas says :—“In truth, O hero, there is naught thou canst not conquer. Thou hast no equal among the Gods.”

† Rig Veda, i. 164. 46. says :—They call Him Indra, Mitra, Varuna, Agni, and He is the well-winged celestial Garutmat. Sages name variously that which is but one.”

and all these beings are his own. He created the stormy-sky, when it is full of thunder and lightnings. But when in course of time, He became an independent God,—He was the source of fertility and the Giver of Happiness. He presided over medicinal plants, and was invoked for the cure of diseases.\* A time came when He became the most favourite God of the Aryanised non-Aryans and consequently became the Lord of Evil Spirits.†

Surja is Agni in the sky.‡ He is the Sun in its visible form. One Rishi says :—  
 “The bright face of the Gods has now arisen,—the eye of Mitra, Varuna and Agni. Surja fills heaven, earth and atmosphere, the breath of all that stands and moves.”§  
 Another prays :—‘If thou, O Surja, at thy

\* Our readers will find how in the Pauranic age, Rudra became one of the Hindu Triads and one of the greatest Gods of the Hindus. As Siva, he became the most worshipped God of all India.

† We shall find later on that though the non-Aryans adopted the Religion of the Aryas, yet they could not altogether get rid of their beliefs in spirits and demons. Rudra, being the terrible God of the Aryas,—they naturally thought him to be the Lord of Spirits. The Hindus too were gradually led to take him to be so. Therefore we find Rudra as *Bhutanatha*, the Lord of Spirits,—in the Puranas.

‡ See Part III. p. 43-54.

§ Rig Veda.

rising, report us sinless to Mitra-Varuna, we will sing to please the Gods.”\*

Savitri is the Soul of the Sun—the Soul of that Soul.† He is the unknowable Divine Power that lay behind the visible Sun. He is the Greatest of the Great Gods ; to Him is addressed the great Divine *Gayatri*.‡ One Rishi prays :—“Whatever offence we may have committed against Gods through feebleness of understanding, or through violence, after the manner of men—against Gods and also against men—in spite of all, O Savitri,—take from us the sin.”§

Vishnu is but Another name of Savitar, the Great God of “Three Strides.” One Rishi says :—“We can from the earth know two of thy Spaces. Thou alone, O Vishnu, knowest thine own highest abode.”||

\* *Ibid.*

† See Part II. p. 109.

‡ *Ibid.* p. 120.

§ Rig Veda.

|| Ragozin says :—“One peculiar trait is attached to him and mentioned whenever he is addressed or spoken of. He is the God of the *Three Strides*. Purely naturalistic interpreters think of the expression as referring to the strides

Pushan is another name of Surja ; He is the "Lord of the Path." He is the protecting guide of men. He nourishes the crops and protects the cows and kine. It was He who takes the bride by the hand and leads her safely to her husband's home. \*

Twashtar is Savitar again. To express the manifold aspects of Savitar, He is addressed *Twashtha-Savita-Vishwarupa* One Rishi says :—"Twashtha-Savitar-Vishwarupa has produced and nourished all creatures,

of the Sun-God to the three stations of his course, at morning, noon, and evening. But closer study shows that there is a far deeper significance behind the seemingly simple myth—the three strides of Vishnu cover or pervade earth, heaven, and the highest world of all, invisible to mortals.

\* A Bergainue writes :—"Pushan is first of all, a pastoral and agricultural deity. He is requested to direct the farrow ; his hand is armed with the ox-goad ; he is principally the guardian of the cattle, who prevents them from straying and finds them again when they get lost. He is, therefore, prayed to follow the cows, to look after them, to keep them from harm, to bring them home safe and sound. His case extends to all sorts of property which he guards or finds, again when lost. He is also the finder of hidden treasures come first on the list, always. Lastly Pushan guides man not only in their search for lost or hidden things, but on all their ways generally. In a word, he is the God of wayfarers as well as of husbandmen and herdsmen. He is called the "Lord of the Path," he is prayed to "lay out the roads," to remove from them foes and hindrances, to guide his worshippers by the safest roads, as "knowing all the abodes."

and all these beings are his own. He created both the world-cups,—earth and heaven; all they are both filled with is his own." \*

When these various appellations of One Great God were becoming the names of independent Gods, the Rishis were attempting to stop this onrush of Polytheism by giving new names to their Great God,—the names broad and comprehensive,—grand and sublime—the names that might be called Mono-Pantheistic † Such were Brahmanapati, Brihaspati,—the Lord of Prayers,—‡ Prajapati, the Lord of Creatures,—Viswa-

\* Bishwarupa means "Omniform," not only in the sense of assuming all forms, but giving them.

Twastar means "Creator." It is he "the Omniform, who gives their shapes to all living things, even to the unborn young of men and animals.

The three brothers,—the *Riws*,—are often mentioned as equally skilful "artificers" as Twastar.

† What we have already said must have given our readers an idea of the way in which the Vedic religion became polytheistic among the masses,—henotheistic among the poets,—monotheistic and pantheistic among the Rishis and philosophers. Indra, Agni, Rudra, Surja and others became independent Gods amongst the masses. The Rishis knew them to be One and the Same, and to avoid the idea of polytheism, they tried to give new names to their Great God.

‡ Brahmanapati means the "Lord of Prayer" Brahman in the Vedic time meant the "Hymn" or the "Prayer" of the Vedas. In latter age, those who recited these Mantras and

karma,—the Creator of the Worlds,—Hiranyagarva, the Golden Embryo &c.\*

Besides these Gods,—there are a twin-Gods,—there is also a Goddess,—the only real Goddess of the Rig Veda—who were the most favoured Deities of the Vedic Aryans.†

Usha,—the most beautiful and charming Dawn,—was their greatest favourite, their heart's desire,—their beloved pet.‡

Like a beautiful young woman dressed by her mother,—a richly decked dancing girl, a gaily attired wife appearing before her husband, or a female rising resplendent out of the bath,—smiling and confiding in supervised the Sacrifices were called the Brahmins. In the Brahmanaic age, the Brahmins became a caste, and the foremost caste among the Hindus.

Roth writes:—"All the Gods whose names are compounded with *pāti* (the lord of) must be reckoned among the more recent. They were the products of reflection." See *Brahma and the Brahmins*, journal of the German Oriental Society, Vol I. p. 66.

\* See Rig Veda, X. 81. X. 82. X. 121. &c.

† Besides the Goddesses mentioned here, there were two other Goddesses,—Sarama and Saranyu.—around whom many beautiful myths have been woven. For Sarama and Saranyu, See next Chapter.

‡ See next Chapter, the Vedic Mythology.

the irresistible power of her attractions,—  
She unviels Her bosom to the gaze of the  
beholder.

One Rishi says:—"Rise, our life, our  
breath has come back! The darkness is  
gone! The light approaches! Usha has  
opened a path for Surja to travel. We  
have reached the point where our days are  
lengthened! The priest,—the poet, celebrat-  
ing the bright, emerging Usha, arises with  
the web of his Hymn. Shine, therefore,  
Magnificent Usha, on him who praises thee.  
Mother of the Gods! Manifestation of Aditi!  
The Banner of the Sacrifice! mighty Usha,  
shine forth! Arise! Lend a gracious ear  
to our prayer! O Giver of all boons!\*"

Another prays:—"Dawn with us with  
prosperity, O Usha, Daughter of the sky,  
with great glory, O luminous and beautiful  
Goddess, with riches! Bring horses and  
cattle. Send riches to us, O Usha, encline  
the kings to dispense gifts.†

\* Rig Veda.

† *Ibid.*

The twin Aswinas were as great favourites of the Aryas as the dear Usha.\* Like their sister Usha, they are beautiful, gracious, bright, swift, immortal, young and ancient. They are the earliest risers, and arrive first at the morning-Sacrifice—ahead of all the Gods—ahead of the sweet Usha.

They are ever engaged in doing good to mankind. They enable men to baffle their enemies, assist them in their need, and extricate them from difficulties. They bestow food and wealth,—happiness and prosperity. They are bestmen at weddings, and the Protectors of love and marriage; they are the great physicians, who heal the sick, make the lame to walk, and the blind to see.†

There is another very venerated Goddess in the Rig Veda. She is Saraswati, oftentime called Vach. In some of the Hymns Saraswati is a River-Goddess,—the holy and sacred river of the Aryas.‡ But finally she

\* See next Chapter, Vedic Mythology.

† There are many stories mentioned in the Rig Veda Hymns in which the Aswinas are the heroes. They are often seen with their sister Usha.

‡ See Part III. p. p. 23-24.

is the great Goddess of Speech and Learning—Learning in all its branches.\*

A Rishi sings :—"Men with their earliest utterances, gave names to things, and all which they had lovingly treasured within them, the most excellent and spotless was disclosed. Wherever the wise have uttered speech (Vach) with discrimination sifting it as meal with a sieve, there friend knows friend it as and auspicious fortune waits on their words. Through Sacrifice they followed the track of Vach, and found her entered into the Rishis. Taking her, they divided her into many portions, and now the seven Rishis sing her praise. One man seeing sees not Vach; another hearing, hears her not; to another she willingly disclose herself as a well-attired and loving wife displays her person to her husband. One man is said to be secure in her favour,—and he is not to be overwhelmed in poetical contests ;

\* A European Scholar writes :—"Saraswati in post Vedic time is distinctly praised and invoked as the Goddess of Eloquence, though she never lost her identity as a river-goddess. In the Rig Veda we do not yet find her thus specialised, but she is associated with Sacrifice and the Hymns in a way leave little doubt that in latter portions

another lives in unprofitable brooding; he has only heard Vach, and she is to him without fruit or flower. He who forsakes a well meaning friend, has no portion in Vach, and what he hears he hears in vain; unknown to him is the path of virtue. And even those who enjoy her with equally understanding eye and ear, are unequal in the moving of the spirit; some are lakes which reach up to shoulder and to mouth and some are shallow waters good to bathe in. When competing priests practice devotion in sayings born of the spirit's might, one lags far behind in wisdom, while others prove themselves true priests. One sits and produces songs like blossoms; another sings them in loud strains, one discourses sapiently of the essence of things; another measures out the Sacrifice according to the rite. And friends are proud of their friend, when he comes among them as leader of the poets. He corrects their errors, helps them to pros-

of it she already represented the eloquence of sacred poetry, possibly even the different sacred metres which were extolled and deified to such an extraordinary extent in the Brahmanas.

perity, and stands up, ready for the poetical contest.\*

There is another class of Gods and Goddesses in the Veda who are personifications of Abstractions and Qualities,—such as *Sarādha* (Faith), *Dakshina* (Gifts to the Priests) *Mannya*s (Righteous Wrath) *Mantras* (Hymns).† There are many other Gods and Goddesses whom we see adored in the Rig Veda,—such as the Goddess of Rivers and the Goddess of Forests. A Rishi says:—

“Aranyani, Aranyani, thou seemest to have lost thyself there; why dost thou not ask the way to the village? Does terror not seize thee? When the owl’s shrill call is answered by the parrot which hops about as though to cymbal’s rhythm, then does Aranyani rejoice. Here, there is a sound as of browsing cows; there, houses appear

\* Rig Veda. X. 61.

† This personification of abstractions and qualities grew much developed in the Eranian Religion. (See Story of Medea, p.p. 72). It is very scantily represented in the Rig Veda, but it predominates in the Atharva Veda, where Time, Desire, Breath of Life &c., are addressed as deified beings.

to be seen, then there is a creaking at even tide, as though Aranyani were unloading carts. Here one man calls to his cow, there another fells a tree, then one dwelling in the forest at night fancies that some one has screamed. Aranyani is not herself murderous, if no one else assails (a tiger &c.); and after eating of sweet fruit, a man rests there at his pleasure. I sing the praise of Aranyani,—the mother of wild beasts,—the spicy, the fragrant, who yields abundance of food, though she has no hinds to till her.”\*

These are the Gods and Goddesses to whom the Hymns of the Rig Veda are addressed.

\* Rig Veda. X.

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## CHAPTER VIII.

### THE VEDIC MYTHOLOGY.

When the Gods and the Goddesses are given human or other forms and attributes, when stories are told of them, when their deeds are recited, and their histories and biographies are told, it is then Mythology.\*

Mythology is the creation of Poetry,—it is the work of Poets,—at least such was the case with the Aryan Mythology.†

Poets see things that are not seen by the ordinary eyes. They see life where

\* The European view of Mythology is not exactly what we state here. Professor Sayce writes :—"Myths originate in the inability of language fully to represent our thoughts in changes of signification undergone by words as they pass through the mouth of successive generations and in the consequent misinterpretation of their meaning and the growth of a dream-land whose sole foundation are the heir-looms of bygone speech. Language therefore can alone explain mythology, and in the Science of Language we must look for the key which will unlock its secrets. It is by tracing back a word to its source, by watching the various phases of form and sense through which it has passed that we can alone discover the origin and development of a myth. (See Science of Language, p. 258-259).

† Since the days of Socrates, Myths have been explained in various ways. See Max Muller's Essays ; Fisks Myths and Myth-makers, Cox's Mythology of the Aryan Nations, &c., &c.

there is no life; they see relationship, where relationship does not exist; they see in Nature things that we, ordinary men, cannot see.\*

When the Sun appeared in his magnificent glory below the horizon,—when the beautiful Dawn rose and spread over the earth her glorious soft light, dispelling darkness and gloom and enlivening all Nature, when all the world smiled and was cheered up,—the Vedic poets were filled with ecstasy and gave life to this beautiful and sublime scene. They saw not the morning light,—they saw not the glorious ruddy dawn,—but they saw their beloved Goddess Usha,—ever charming and ever grand,—ever smiling and ever sweet.†

\* The Aryan Rishis saw relationships amongst the Gods and Goddesses. Thus Dyaus and Prithivi are husband and wife. Aditi is the mother of Varuna and all the Gods. Indra is twin brother of Agni. Vayu is the son-in-law of Twastri. The Marutas are the sons of Rudra and Prisni. Agni is the son of Dyaus and Prithivi. He is again the father of the Gods. The Aswins are the twin sons of Vivaswat and Saranyu; Usha is the daughter of the sky and she is said to be the daughter of Night also. But Night is also said to be her sister. She is the sister of Bhaga, kinswoman of Varuna, the faithful wife of Surja &c. Parjanya is the son of Dyaus and the father of Soma.

† See Rig Veda i. 48; VII. 75; i. 113;

One poet describes the Dawn as the great Goddess, the born enemy of Darkness, which to despel and to drive away is her only business. She is the twin sister of Night,—both being the daughter of *Dyaus*. She has another sister—the Evening Twilight,—doomed to be devoured by the Demon Darkness,—the shaggy Beast,—which the bright young sister vanquishes in the morning. The poet describes his charming Goddess, Usha,—as the maiden dazzling in her beauty, attired in suffron and rosy robes, driving her golden chariot through the portals of the East, closely followed by her lover, the young Sun, whose advances she receives coyly until her delicate ethereal form shrinks from his more and more fiery touch, and she flees to the ends of heavens, and vanishes and is lost to her lover. He, in the meantime, pursues his way,—meets various foes,—the cloud-demons of many shapes—the crowling Mist-Serpents,—whom he transfixes and dispels with his golden spear; he also meets other sweet-hearts, specially dangerously fascinating *Apsaras*,—the water

maidens,—that sail the sky on light white cloudlets,—until weary, shorn of his power, yet glorious still, he sinks lower and lower till he disappears from the horizon. The Sun, after his death in Darkness, re-appears, regenerated and liberated, youthful and vigorous, in the next morning, and so on day after day and year after year. Usha too is alike to-day, alike to-morrow, ever fulfilling the fixed Ordinances of Varuna.\*

Another poet calls the Sun the "Child of Darkness," because he emerges from Darkness. He kills his own father as Agni kills his own parents. Another calls him the "Son of Dawn", another "her brother." Some describes him as the "Lover of Usha," some describes him as "wedding her,"—some again "killing her," thus to the men of an after age a very complicated relationship appeared to exist between *Usha* and *Surja*, and many strange tales were told of them.

The most important as well as most beautiful Myth of the Veda is the great war

\* *Ibid.*, V. 79.

between the Demons and the Devas,—between Indra and Vritra.\*

The *Antariksha* is the cloud-land where Indra,—the Thunderer,—is king, and the Marutas,—the Storm-Winds,—are his friends and helpers;—where the clouds are sometimes actors and sometimes scenery; where precious Cows were faught for, whose Milk the long suffering earth hungers and thirsts.†

The real live earthly cow has her glorified double in the *Antariksha*; there roam the herds of dark, light or dappled Cloud-Kine, whose udders pour down their pure sweet milk—the rain,—in life-giving showers for men and animals and plants.†

\*Muir writes :—"The phenomena of thunder and lightening almost inevitably suggest the idea of a conflict between opposing forces; even we ourselves, in our more prosaic age, often speak of the work a strife of the element. The other appearances of the sky too would afford abundant materials for poetical imagery. The worshipper would at one time transform the fantastic shapes of the clouds into the chariots and horses of God and at another time would seem to perceive in their piled up masses the cities and castles which he was advancing to overthrow. (See Original Sanskrit Texts, Vol V. p. 98).

† Cow was the wealth of the Aryas,—the greatest favourite among all their domestic animals. Therefore they have compared many things with the Cow,—specially Clouds. Both the Cow and the Cloud are called *Go*.

There is nothing that looks like mountains and castles as the clouds. The Vedic Poets narrate:—"These castles, these mountains with their deep dark caves are the fastnesses wherein wicked robbers hide the stolen cows or the maidens, over whom the Dragon Cloud-Demon, *Ahi*, the Serpent, and the shaggy Monster, *Vritra*,—the Enfolder,—keep watch, until Indra's thunder pierces and tears them to pieces, and the captives are rescued and saved.\*"

Sarama was Indra's special messenger and scout in his these wars with the Demons to rescue the cows.†

\* We have said that probably *Vritra* was originally a *Dasyu* Chief;—as many worldly matters were in course of time transformed into celestial Myths, so was *Vritra* raised to be the King of the *Danavas*,—the wicked Demons.

*Ahi* is the Serpent,—the serpent-king,—the lord and master of all evil spirits. Originally *Ahi* was the snake-like clouds, and *Vritra*—the enfolding cloudy black sky; but finally they both became the Lords of Evil-Spirits. Perhaps the snake-form of Satan is borrowed from this Aryan Myth.

† *Sarama* and *Saranyu* are two peculiar Goddesses,—both being akin in nature. *Rig Veda*, X. 17. 1-2 says:—

"*Twastar* makes a wedding for his daughter (*Saranyu*) and all the world comes to it. The mother of *Yama*,—the wedded wife of *Vivaswat*, disappeared. The Gods hid the immortal one from mortals, and having created another just

The Panis had stolen the kine. Indra went to their rescue with Vrihaspati, the Lord of Prayers, and with the nine Angirasas. He first sent Sarama to find where these robbers had kept the kine hidden. She went on until she came across the Panis. They said:—

“With what intention did Sarama reach this place, for the way is far and leads tortuously away? What is thy wish with us? Didst thou travel safely? How didst thou cross the waters of the Rasa?”

Sarama replied, “I came sent as the messenger of Indra; desiring, O Panis, your great treasures. This preserved me from the fear of crossing, and thus I crossed the waters of the Rasa”?

Like her, they gave her to Vivaswat. Then Saranyu bore the two Aswins, and having done so, she deserted the two Aswins.”

We find that Yama is also a twin,—having a twin sister named Yami. There is a Hymn in the Rig Veda in which we find Yami pressing his brother Yama to marry her, and Yama refuses her with proper indignation.

Sarama also bore a twin named Saramayas,—the dogs,—the messengers of Yama. Rig Veda, X. 14 says:—“Let the two dogs, the watchers, the four eyed, the guardians of the roads, protect this man, make him prosperous, deliver him from suffering and disease. Yama’s two messengers brow-

The Panis:—"Who is he? What looks he like, this Indra, whose herald you have hastened from afar? Let him come here, we will make friends with him, then he may be the herdsman of our cows."

Sarama:—"Ye cannot injure him, but he can injure, whose herald I have hastened from afar. Deep rivers cannot overwhelm him; you, O Panis, soon shall be cut down by Indra."

The Panis:—"Those cows, O Sarama, which thou comest to seek, are flying round the ends of the sky. O darling, who would give up to thee without a fight, for, in truth, our weapons too are sharp."

Sarama:—"Not hurtful are your words, O Panis, and though your wretched bodies were arrow-proof, though the way to you be hard to go, little will Vrihaspati care."

The Panis:—"That store, O Sarama, is fast within the rock—it is full with horses, cows, and treasures; Panis watch it who are good watchers; thou art come in vain."

broad of nostril and insatiable, wander about among men, taking away their lives. May they long let us behold the sun and give this man renewed and happy life."

Sarama :—"The Rishis will come here, fired with Soma, Ayasia and the Angirases the nine. They will divide this stable of cows. Then the Panis will spit out this speech."

The Panis :—"Of a surety, Sarama, thou art come hither driven by the violence of the Gods : let us make thee our sister ; go not away again. We will give thee part of the cows, O darling."

Sarama :—"I know nothing of brotherhood or sisterhood ; Indra knows it, and the awful Angirases. They seemed to me anxious for their cows when I came ; therefore get away from here, O Panis, get far away.\*"

Sarama returned and then guided Indra and his Devas to the abode of the Panis. A great battle was fought ;—the Pani king Vala was killed, and the cows were rescued.†

\* Rig Veda. X. 108.

† Dr. K. M. Banerjee writes :—That the Vala of the Rig Veda was the Belces or Bel of the Assyrian Inscriptions, that the Asuras, Panis (Sanskrit Panyas) of the Veda were identical with the Phinedas of classical history or mythology, that the river crossed by Sarama was Euphrates." (*See Arian Witness*, p. 62).

Such was the way in which the beautiful and charming natural Phenomena were raised to the position of the living beings,—to the celestial state of Gods and Goddesses.\* The poets robed them with beautiful garbs,—net-works of stories and legends,—of heroic deeds and celestial works.† And these simple and beautiful Vedic stories became in later age the ground works of innumerable tales of love and war all over the world.‡

\* Such virtues in a dog had never entered into Brahminical conceptions. How is this psychological marvel to be accounted for? The Zend Avasta solves the problem. The Vendidad comes with a whole chapter, the Fargard XIII, devoted to the glorification of the canine race, commencing with its ancestor Vanhapara.

"Which is the creature created by Spenta-Mainyus among the creatures which Spenta-Mainyus has created which every morning at the rising of the sun comes forth as a thousand slayers of Angra-Mainyus. Then answered Ahura Mazda. The dog with the prickly back and wholly muzzle, Vanhapara, upon whom evil speaking men impose the name of Dujaka." Then follows a catechetical dissertation on the virtues of Vanhapara and his whole species, including both their physique and morale, occupying some 160 or 170 verses, to the very end of the chapter.

† We have cited only two of the most important Vedic Myths; but there are many more, too numerous to mention here.

‡ In the Puranas and in the Epics these Vedic Myths grew to be elaborate stories. See the Pauranic period of this History.

Darkness and Light,—Cloud and Sky,—the struggle of the Elements, were made by the Vedic poets out of their ever poetic mind as the God Indra and Devas on the one hand and the Vritra or Ahi and the Demons on the other,—but in later age they grew to be real Gods and Demons with their kings, kingdoms and armies,\* which finally culminated in the Dualism of the Eranians,—the belief in the existence of the Good Spirits and Evil Spirits, ever engaged in baffling each other in the Universe.†

\* The Puranas are full of the narrations of the great war between the Devas and the Danavas.

† We shall deal with this Dualism more fully in the chapter on the Religion of Zoroaster.

## CHAPTER IX.

### THE VEDIC RITUALISM.

From the earliest days, the Aryas had their Sacrifices.\* From the simplest Rites,† they grew to be a complicated mass of Ritualism,—nay in course of time it became a great Science to compel Gods to bestow boons on Humanity.‡

\* As we shall fully deal with the Sacrifices in the Brahmanaic Period, Part V, of this History,—we shall here mention only those Sacrifices that we meet with in the Vedas. We have already said *Yagma*—Sacrifice,—is derived from *Yajan* or *Yajana*,—worshipping.

† See Part II p. p. 117-28.

‡ We shall try to explain our theory of *Yagmas* in Part V. But it would be better if we quote here the opinion of a European scholar. A. Bargaigue writes :—

“Sacrifice is an imitation of the chief Phenomena of the sky and the atmosphere. Now it is a notion as old as the race, that a thing ardently wished for may be made to come to pass in reality, by performing or reproducing that thing in effigy. This strange aberration was one of those that died hardest, for we find it very much alive down to the later Middle-Ages, in the form of that spell of the Black Art which consisted in making a wax effigy of an enemy, then melting it over a slow fire, or sticking a pin into the place where the heart should be, in the expectation that the person treated thus in effigy would waste away with consumption or heart-break. The custom of executing criminals of burning or hanging obnoxious persons in effigy, when they are out of reach, is already based on the same primitive

What are the Vedic Sacrifices then? Not to speak of the Brahmanas, even in the Rig Veda, the Sacrifices had been raised to a very high status. They were performed for gaining all sorts of worldly goods,—for

idea. Sacrifice, looked at from this point of view, would be, then, a sort of beneficent conjuring, in accordance with the bright and genial Aryan spirit, while the dark and lowering Tu-anian nature reveals in spells and incantations for malicious, injurious purposes.

Two things are needful: light and rain—fire and water—Agni and Soma. They are produced in two of the three worlds—the sky and the atmosphere. The Devas (power of nature) are always being producing them. Agni is always being “found” in the waters: as lightning in the cloud-sea, as the Sun in the golden waters of the sea of light. The Cows are always being found and brought back to be milked: the cloud-kine with their rain-laden udders; the light-kine with their golden milk—the dawns and their rays. This is the god’s allotted work, and they do it unremittingly, following the broad path of Rita. Only they need sustenance to invigorate them and keep them ever living and ever young; this sustenance they receive by partaking of the “drink of immortality”—the Amrita—the heavenly Soma which they distil out of the watery elements somewhere in the highest heaven, the hidden world, Sanctuary of the Universe. All this work, this everlasting keeping of the world-machinery going, has an object, to benefit the race of men that dwells on the earth. It is but meet, therefore, that men should try to please the Gods, keep on good terms with them,—not merely out of gratitude, but also because, should they be displeased, they might sulk and “strike”, and then where would this earth and its denizens be? Thanks can be expressed in words and gifts, and the Gods shall have both, unstinted. Only the bulk of men can feel, but not always express; are willing to give, and the consequences of giving offence might be serious. So men will do wisely to leave these things to their poet-priests as their mouth-pieces and dispensers—those superior,

getting cows as wealth, rain for the fields, and long life for their family and children. The Sacrifices were the great Remedies for all the ills of life;—they were the Instruments by which sin and death were annulled and destroyed.

One *Rishi* says:—"To the regular performer of Sacrifices, the breezes are sweet, and the rivers distil sweetness."

Another says:—"Give us, O *Indra*, multitudes of good horses, by the prospering of which we may escape all sins."

And again:—"O illustrious *Varuna*, do thou quicken our understanding,—we that are practising this ceremony, that we may

mysteriously gifted individuals, human, yet more than human "into whom the divine Vach has entered" and who, therefore, can commune with the Gods without fear or diffidence, with ever-flowing, river-like, musical speech, who are on intimate terms with those bright, beneficent but awful powers, understand their nature, their likes and dislikes, and know exactly what offering must please them and how to make such offering acceptable. But it is no more than human nature, in returning thanks for favors received to request the continuance,—if possible, an increase—of them. The thanks-giving then becomes a prayer, the thank-offering a bribe. The whole transaction degenerates into a bargain. The Gods are praised and entreated, *encouraged* to do their work and bestow boons, and it is expected they will. For even mere mortals—let alone higher beings, noble and mighty—would scorn to accept and not give."

embark on the good ferrying boat by which we may escape all sins."

The most mysterious and the most important of the Sacrificial Hymns in the Rig Veda is the celebrated *Purusha-Sukta*. Unless we read it carefully, study it seriously, and ponder over it devotionally, we cannot appreciate it,—but we can form from it some idea of the Sacrifice as understood by our ancient fathers. The *Rishi* sings :—\*

"*Purusha* of the thousand heads, the thousand eyes, the thousand feet, covered the earth in all directions and extended ten finger breadths beyond.

\* The European scholars consider this Hymn to be rather a modern one in comparison with the other Rig Veda Hymns.

One scholar explains this great Hymn thus :—"*Purusha*,—more correctly the *Purusha*,—the Primival Male Principle,—THE MAN,—is the Victim whom the Gods offer up and the dissection of whose body—which is simply *the material to work with*,—the WHOLE PRE-EXISTING MATTER,—with its latent possibilities for generating LIFE—produces the various parts of the Universe with their denizens, of course with special reference to our earth."

This Rig Vedic Hymn, X, 90, is also to be found in the White *Yajur* Veda,—also in the Atharva Veda, XIX, 6, and Vajshanya Sanhita, XXXI, 1-16. It has been translated by Weber, Muir, Colebrooke, Muller and many others.

Perhaps this Hymn is the best Poetical, as well as Scientific and Philosophical Theory of Creation ever written in any literature.

*Purusha* is this whole Universe, whatever has been, and whatever shall be, and a possessor of the immortality which groweth great by food. So great is *Purusha*, yea, greater still. One quarter of Him is all that hath been made, three quarters of Him are the Immortals in heaven.

With three feet *Purusha* mounted up; with one foot He remained here; then He spread out on all sides and became that which eateth and that which eateth not: From Him the Viraj was born, and from the Viraj again *Purusha*. As soon as he was born, He reached out beyond the earth at both ends. When the Gods prepared the Sacrifice with the *Purusha* as the offering, the spring was the sacrificial butter, the summer was the fuel, the autumn was the oblation. On the Sacrificial grass they anointed the Victim,—that *Purusha* who was born in the beginning; Him the Gods sacrificed whose favour is to be sought and the *Rishis*. When the Sacrifice was completed, they collected the fat dripping from it; it formed the creatures of air, and

the animals that live in forests, and those that live in villages, i. e. wild and domestic. From this Sacrifice when completed were born the Rig-hymns, and the Sama-hymns and the Incantations; and the *Yajus* was born from it. From it were born the horses and all the cattle that have two rows of teeth; the kine were born from it; from it the goats and sheep were born. When they divided *Purusha*, into how many parts did they cut Him up? What was His mouth? What were His arms? What are His thighs and His feet called? The Brahman was His mouth; the *Rajanya* was made from His arms; the *Visaya* was His thighs; the *Shudra* sprang from His feet. The moon was born from His mind; the sun from His eye; *Indra* and *Agni* from His mouth; from His breath the wind was born. From His navel came the air; from His head sprang the sky; from His feet the earth; from His ear the regions; thus they formed the world. When the Gods bound *Purusha* as Victim preparing the Sacrifice, seven enclosing bars of wood were placed for Him;

thrice seven layers of fuel were piled for Him. So the Gods through Sacrifice earned a right to Sacrifice,—these were the first Ordinances. Those mighty Ones attained to the highest heaven where the ancient Gods abide, whose favor is to be sought.”

Thus do we find that the Aryan rites were no longer the simple Soma and Agni worships. They had been already believed to be great Instruments by which Gods were in some way compelled to grant the prayers of the Sacrificers. They had become something very mysterious and very grand—which became a greater mystery and a greater complicated ceremony later on.

Thus naturally arose amongst the Aryas a class of men who devoted their life to the proper performances of these Sacrifices. They were called *Hotars*, and the permanent Priests of the family were called *Purahitas*. These were highly paid by the kings and the wealthy men of the country, and these *Priests* or *Rishis*, or *Poets* sang in Hymns the praises of these liberal minded patrons

whom they have immortalised in their beautiful *Riks*.

One *Rishi* sings :—"O friends, get up your enthusiasm! How are we to give due praise to Shara, the generous, the liberal giver? Many of the priests who spread the Sacrificial grass will praise thee as is meet, O Shara."

But these Hymn-makers did not spare those who failed to reward them handsomely. One *Rishi* sarcastically says :—

"I received a teamless chariot; it pleased me very much indeed! It will have to be pushed on some how to the place where were Soma drinks. Let me have nothing to do with dreams or with wealthy misers. They are equally unsubstantial."\*

Thus had arisen a great class of priests to perform these Sacrifices,—which had become a Science. It is the Science,—the Mysterious Ways, the inscrutable Laws of Nature, by which this Universe was created,

\* These Hymns, praising Gifts, are called *Danasthuti*. See Ludwig's *Rig Veda*, Vol. 14, p. p. 273-277, where he gives a list of all *Danasthutis*.

protected and continued. It is that very Science brought down into the world. By the performances of these Sacrifices, therefore, men could get what they wished for; they could get all worldly goods, and they could get Eternal Bliss hereafter. By Sacrifice the Supreme one created this world. By Sacrifice Gods secured Immortality. By Sacrifice Manu repopled the earth; there is nothing that could not be got by proper performances of the Sacrifice.\*

KNOWLEDGE, great and varied, was, therefore, essential for the true performance of the Sacrifice; the least omission or error would be fatal. A hitch in the Sacrificial

\* As we shall try to explain fully all the Sacrifices in the Part V, we do not dilate upon them here. But we beg to impress upon our readers that we do not agree with those European scholars who consider them to be foolish superstitions,—unprofitable and ungracious Ritualisms,—a tissue of impostures,—created by the scheming Brahmins for their own sole gain. We believe that the Sacrifice was not humbugism, pure and simple,—but it was a Science,—a great Science based on Scientific truths; and the Sacrifices properly performed did really bestow on the Sacrificers what they desired to get from the Gods. Humbugism can not live long; this Vedic Sacrificial Religion lived in India at least for one thousand years, and it only died when the Brahmins lost their old great KNOWLEDGE. If the Sacrifices did not produce any tangible benefits, the people would have thrown them overboard within a very short time, notwithstanding all the schemings of the Brahmins.

Rita would produce a corresponding disturbance in the Heavenly Rita, —and even the safety of the Universe would be endangered. Therefore the KNOWLEDGE of “the Right Path” was absolutely essential to perform the Sacrifice, and it is, therefore, a great danger to lay-men to attempt to perform any Sacrifice.\*

From the simplest Agnihotra to great Agnistama,† from the merry Soma-Festival to the great Horse-Sacrifice,‡ we have traces of the various *Yagnas* in the Vedas, but as their highest developments were made in the Brahmanaic age by the great Brahmins, when this Vedic Sacrificial Religion rose to its highest pinnacle, we shall defer narrating them and trying to explain them and to find out the great mystery behind them, till

\* See Part II.

† See Part II, p. p. 117—120. Agnistama is the great Soma-Sacrifice.

‡ The following Rig Veda Hymn, 1, 102, will give an idea of the Horse-Sacrifice.

“When they lead by the bridle the richly adorned courser, the omniform goat (*Vishvarupa*) is led, bleating, before him Pushan’s allotted share: he will be welcome by all the Gods; *Twashtar* will conduct him to high honours.

we come to the Brahmanaic Period of this History.\*

But as on the one hand this Brahmanaic Sacrificial Religion was gaining its highest development,—so there were taking birth amongst the Aryas two other great Religions,—one a protest to the later day Vedic Polytheism, and the other a protest to the latest Vedic Pantheism.†

When men lead the horse, according to custom, three times around the place of Sacrifice, the goat goes before and is killed first to announce the Sacrifice to the Gods. The priest, the assistant, the carver (who is to divide the carcass), he who lights the fire, he who works the pressing stones, and the inspired singer of Hymns, will all fill their bellies with the flesh of this well-prepared offering. Those who fashion the post (to which the victim is to be bound), and those who bring it, and those who fashion the knob on tops of it, and those who bring together the cooking vessels—may their friendly helps also not be wanting. The sleek courser is now proceeding,—my prayer goes with him,—to the abodes of the Gods, followed by the joyful songs of the priests; this banquet makes him one with the Gods."

\* See Part V.

† See next Chapter.

## CHAPTER. X.

### THE VEDIC RELIGIOUS DETERIORATION AND REFORMATION.

The Vedic Religion, as time wore on, branched out at least in four principal directions.\* The masses believed in many Gods, and their religion became completely Polytheistic. With it was soon mixed up a strong belief in Evil Spirits and Demons borrowed from the non-Aryans who had by this time become a factor in the Aryan Society.† As they were falling away from their *Satwa Guna*,‡ they were giving to the Devas the attributes of the Demons, for these now grew to be their favourites to help them and to save them, and to injure and to conjure their enemies.§

\* Namely :—(1) Polytheism, (2) Ritualism, (3) Pantheism, and (4) Vedicism. We call it Vedicism,—because Vedic Monotheism is not exactly what we understand by Monotheism (See Part II, p. 95-101.)

† The Atharva Veda is the direct proof of this.

‡ See Part I. p. 9.

§ Rudra,—a Vedic God,—a name of Agni,—became in later period the Lord of Spirits and Demons. The Vedic Aryas knew not evils,—but the latter Aryas attributed evils

As the masses day to day fell away from the true Vedic Religion of their ancient fathers and embibed the superstitions of their neighbours—the non-Aryans,—so went on the learned Priests developing their great Religion of Ritualism which daily grew to be so costly that only the kings and the very wealthy men could have them performed.\*

Therefore side by side grew up on the plains of the Seven Rivers two Religions,—one Superstitious Polytheism and the other Scientific Ritualism, otherwise called Brahmanism. In one, different Gods,—nay even the Demons, represented by many Fetishes,†—became each an independent

even to the Devas. To the Vedic Aryas, Yama was a brilliant God—the King of the Land of Eternal Bliss,—to the Aryas of the Atharva Veda, he is the terrible God of Fury,—demonical in nature, and fearful in shape,—in fact Death personified. Thus many Devas became but non-Aryan Demon Gods.

\* Rajshuya, Horse-Sacrifice and almost all Sacrifices grew to be very expensive, some being performed for years together to complete them. See Part V.

† In the Rig Veda, no sort of Fetishes are to be found,—but in the Atharva Veda, at least one Fetish is met with. It was originally the object of worship of Non-Aryans, and therefore called by the Aryans derisively *Sisnadeva*,—but we find that it became in time the object of worship of the Aryans also. Even to-day it is worshipped all over India as *Lingams* (See Pauranic Period of this History.)

God,—each becoming the favourite Deity of a particular clan, or race, or tribe, and each being worshipped in many superstitious ceremonies. In the other, innumerable complicated Sacrifices became the chief aim, and object and worship of the Religion; the Gods,—nay even the Supreme Father of the Universe,—fell away to the back ground and became the servitors of those who could perform the Sacrifices in all its strict formalities. The performers of these Sacrifices—the priests,—naturally, therefore, grew to be Pantheistic, and to them God became the Universe, and Everthing the Great God, He being Neuter and Attributeless.\*

But all did not become Polytheists or Pantheists. Many there were who were Monotheists or Henotheists. Many were the true Rishis who stuck to the Vedic idea of the Great God. One Rishi sings:—

“In the beginning there arose the Golden Child. He was the one born Lord of all that is. He established the earth and this

\* See Vedantic Period of this History.

sky,—Who is the God to whom we shall offer our Sacrifice ?

He who gives breath, He who gives strength, whose commands all the Gods revere ; whose shadow is Immortality, whose shadow is Death,—Who is the God to whom we shall offer our Sacrifice ?

He who through His greatness is the One King of the breathing and awakening world ; He who governs man and beast,—Who is the God to whom we shall offer our sacrifice ?

He whose greatness the Himavat, the Samudra, the Rasa proclaim ; He whose these regions are, as it were his two arms,—Who is the God to whom we shall offer our Sacrifice ?

He through whom the sky is bright and the earth firm ; He through whom the heaven was established,—nay the highest heaven ; He who measured out the aerial space,—Who is the God to whom we shall offer our sacrifice ?

He to whom the two battle hosts, sustained by His support, look up, trembling in

spirit, there where the risen Sun shines,—  
Who is the God to whom we shall offer our  
sacrifice ?

When the mighty waters pervaded the  
Universe, holding the germ and begetting  
fire, thence He arose,—who is the sole life  
of Gods,—Who is the God to whom we  
shall offer our Sacrifice ?

He who by His might looked even over  
the waters which gave strength and lit the  
Sacrifice ; He who alone is God above all  
the Gods,—Who is the God to whom we  
shall offer our sacrifice ?

May He not harm us, the Creator of  
this earth ; who ruling by fixed Ordinances,  
created the heaven, who also created the  
bright and mighty waters,—Who is the God  
to whom we shall offer our Sacrifice ?\*

When the Vedic Religion was thus being  
expanded and deteriorated,—when owing to  
the different countries in which the Aryas  
were living, some quite different Religions

\* This is the translation of the celebrated Rig Veda  
Hymn.

were starting up all a round,\* naturally did the Vedic Religion grow to be a religion far from what it was at the time of the ancient Aryans. It was also natural that there should appear men who protested against these deteriorations, these degenerations. Such was Zarathushtra in Bactria, and such was Abrahm of Tura. One preached a Religion, strongly protesting against Polytheism of all sorts, and the other raised his voice loudly against the life-less hard and fast Pantheism.

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\* Even to such an extent,—that they were called “fallen-Aryans” by the strictly orthodox Aryas.

## CHAPTER XI.

### ZOROASTERISM.

When the Aryan people got grovelled into gross Polytheism and unintelligible Ritualism, there arose Zoroaster,—the great Teacher, to turn them back from their mistaken path.\* Though greatly persecuted,—driven out of home and hearth,—hunted down like a thief,—yet he raised his voice again and again, warning all to save themselves from Eternal Evil and to turn to the Right Path.† He said :—

“To what land shall I turn? Whither shall I go? None of the servants pay reverence to me, nor do the wicked rulers of

\* We have hardly any historical account of Zarathushtra,—now known as Zoroaster. The Zenda-Avesta tells us the name of his father and of his family as *Spitamā*. We also know the names of his wives, his sons and his daughters,—but beyond all this, we know nothing more.

† At last one great king named Vishtaspa became his admirer and then a convert to his religion. From that day Zoroaster's religion daily grew powerful and at last became the prevailing religion of all Eran.

Though we do not meet with the name of Zoroaster in the Veda, but we find the name of the king Vishtaspa in it.

the country. How shall I worship Thee further, O Ahura-Mazda? I know I am helpless, for I have few men. I implore Thee weeping, O Ahura, who grantest happiness, as a friend gives a present to his friend."

Zoroaster preached against Polytheism; he preached his Doctrine of Monotheism, specially his Theory of Dualism. He preached Goodness, Righteousness and Truth. He preached against all sorts of wickedness, vices, sins and evils. He preached to all,—to Aryans and as well as to non-Aryans, who cared to listen to him, till at last his Religion,—though rejected by the Aryans of the Sapta-Sindhava,—was universally accepted by the Eranian Aryas. He thus proclaimed to all,—to all humanity:—†

\* It is needless to say that we shall be able to give here merely the very outline of the great religion of Zoroaster. The quotation,—one of his great Sermons,—will give the gist of his religion. For the Zoroaster's great Religion, we ask our readers to read Duperron Anquetil's *Zenda Avesta*.

† James Darmesteter's *The Zenda Vesta* &c. vol. IV and vol. XXIII. Sacred Books of the East.

Framji Karaka Dosabhai's History of the Parsis.

‡ Martin Haug's *Essays on the Sacred Language, Writings, and Religion of the Parsis*.

"Now shall I proclaim unto you, O ye  
 all that here approach me, what the wise  
 would lay to their hearts; the Songs of  
 praise and the Sacrificial Rites which pious  
 men pay the Lord (Ahura), and the Sacred  
 institutions and Ordinances (Asha), that what  
 has been secret until now may appear in the  
 light.

Hear with your's ears that which is  
 best, and test it with a clear understanding,  
 before each man decides for himself between  
 the two teachings.

The Two Spirits, the Twins, skilfully  
 created, in the beginning, Good and Evil,  
 in thought, in speech, in deed. And, be-  
 tween these two, the wise have made the  
 right choice;—not so the senseless.

And when these Two Spirits, had agreed  
 to institute the springing up and the passing  
 away of all things, to create life and death,  
 and to decree that in the end the lot of the  
 followers of Lie (*Drujvan*, i. e., holders of  
 the false gods and religion) should be the

William Jackson's Hymns of Zoroaster, Yasna XXXI.  
 Myer's Remains of Lost Empires, vol. I.

worst life, and that of the followers of Truth (*Ashavan*, of the true religion) should be the happiest mental state.

Then of these Two Spirits, the Lying One elected to do evil, while the Holiest Spirit (*Spenta-Mainyu*), he who is clothed with the solid heavens as with a robe, elected the Right (*Asha*), and with him all those who wish to do right in the eyes of *Ahura-Mazda*.

And to his side come with *Khshathra*, *Vohu-mano* and *Asha*, and *Aramaiti*, the eternal, who made the earth her body. In these mayest thou have a share, that thou mayest-out do all others in wealth.

The *Daevas* also made not the right choice (between Good and Evil), for, as they were debating, folly overcame them, so that they chose the Worst Mind (*Ako-mano*), (opposed to *Vohu-mano*). And they assembled in the house of Violence (*Aeshma*) to destroy the life of man.

But when the vengeance comes for their deeds of violence, then, O *Ahura-Mazda*,

Rawlinson's The Five Great Monarchies.

surely the sovereignty will be given by they Good Mind to those who will have helped Truth (Asha) to overcome Lie (Druj).

Therefore will we belong to those who are in time to lead this life on to perfection. Grant us then, O Mazda, and ye Gods, your assistance, and thou also, O Asha, that every man may be enlightened whose understanding, as yet, judges falsely.

For then the blow of destruction shall fall on the liar, while those who keep the good teachings will assemble unhindered in the beautiful abode of Vahu-mano, Mazda, and Asha.

If, O men, you lay to your hearts these Ordinances, which Mazda instituted, and the Good and the Evil, and the long torments which await the followers of falsehood, and the bliss that must come to the holders of the True Faith, it will go well with you."

Mazdayasnians and Dævayasnians, the "Worshippers of God and the Worshippers of the fiends," such is the division of mankind according to the Zoroastrian Faith.

There can be no middle way. Whoever is not with Mazda is against Him. Whoever does not enlist to fight the good fight with Spenta-Mainyu, the Spirit who is All Life, necessarily swells the ranks of Angra-Mainyu, the Spirit who is All Death. The material world is divided between them, and its various phenomena are but the visible manifestation of the war they wage against each other. That war has its parallel in the Spiritual World. There the battle-ground is in every man's own soul, and the stake is every man's own soul. But not without the man's consent can the stake be won by either, it is with him to choose. And as he chooses and abides by his choice, so will it fare with him. When his day of combat is done, and he either crosses the Bridge of the Gatherer, and passes into the abode of God that dwells in Endless Light, or misses his footing, and is dragged down into the "Abode of Lie," which is Endless Darkness.\*

\*Yasna, Chapter XXX. One European scholar writes:—"We have here the essence of Zoroasterism in its sublime simplicity, its absolute purity, as it shaped itself in the mind

But Zoroaster did not altogether throw overboard the ancient Aryan Vedic Religion, nor did he discard the worship of Agni and Soma, the great Gods of the Aryas. To both as Hoema and Atar much honour was paid, and Sacrifices were offered by his followers. His great God, his Lord Ahura, is but Vedic Varuna, his Mithra is Mitra, Yima is Yama. Even Vritraghra as Vere-thragna is praised. He did not even discard the Vedic Mythology; he simply improved upon it.\* His Dualism of the Spirit of Goodness and the Spirit of Evil is but

of the founder. All further developments as given in the Gathas may well be said to be but commentary.

\* We are sorry we cannot give a detailed account of the Eranian Mythology and Ritualism,—for they themselves would form a big Volume. But the following quotation will shew how the Vedic Mitra became Eranian Mithra, the God of Light, the Opposite Force to Evil.

“Mithra is Light, and Light is all-pervading; Therefore Mithra is all seeing and all-knowing; Ahura Mazda gave him a thousand sense and ten thousand eyes to see; he is the undeceivable watcher of men; or else he has ten thousand ears and ten thousand spies. Mithra is Light, and Light is Truth, and Truth is good. The Daevas are Darkness and Darkness is Lie, and Lie is evil.”

This is how the Eranian Dualism was formed on the Aryan Mythology.

For a detailed account of the Religion of Zoroaster, we refer our readers to the books mentioned in p. 132.

the spiritualized improvement of the Vedic Dualism of the Devas and the Danavas.\*

But he placed the Vedic Devas and the Danavas into one category of *Daevas*,—the Devils,—the Evil-Spirits. Not only because the Aryan people of that age attributed many attributes of the Demons to their Devas, but because they worshiped these innumerable Gods, forgetting their ancient great God ASURA, and committing every sort of wickedness, sin and vice. His attempt was to bring the Aryas to their original purity.† His Religion was a reformation on the latter day Vedic Polytheism.

But alas, his grand Religion met the same fate as that of the early Aryans! It too had to pass through many vicissitudes.

\* There is a good deal of difference of opinion amongst the European scholars about the schism between the Aryan and Eranian Religions. Some suggest that there was a great fight over this matter between the two branches of the Aryan race. Others say that the two Religions are but two natural developments of the original ancient Religion. We incline to agree to the latter, but not fully. Our opinion is that the Eranian Religion was not the development of the old Aryan Religion, but an attempt of reformation made on the part of Zoroaster of the latter day Polytheism of the Vedic Religion. Therefore we place the age of Zoroaster not later than 2000 B. C., probably a century and two earlier.

It too had to encounter many influences, specially the influences of their western neighbours, the Accadians and the Assyrians. Climatic influences,\* changes of

\* The physioal aspects of Eran and those of the Punjab were quite different. Max Dunker in his "Ancient History" thus describes the land of Eran.

"The centre of Eran was formed of a vast desert; to the north and south stretched far away arid tablelands; favoured districts might almost be called oasis. Immediately on the we of fertile valleys and slopes bordered endless steppes; blooming plains, densely shaded by groves, were encompassed by sandy wastes. If the mountainous country of the north-east possessed the stateliest forests, the richest pastures, the snow fell early, the winters were severe. If the vegetation was most luxuriant along the edge of the Caspian sea, thousands of venomous reptiles dwelt in the marshy low lands. The people of Eran suffered not only from the heat of summer, but also from the cold of winter; the scorching winds of the desert were not more to be dreaded than the snow-storms of the northern tablelands. Here pastures and corn-fields were buried under snow during many weeks; there sand-drifts destroyed culture. Here the camels died of cold and slipped down the icy steep into precipices; there the winds from the desert choked up the wells and springs. Here was winter, "with the worst of its plagues, cold for the waters, cold for the earth, cold for the trees" (Vendidad, I., 9-12); there the cattle was tortured by gad-flies in the heat; here bears and wolves invaded the herds, there snakes had to be guarded against and the fiercer wild beasts. Life was in this land a fight against heat and against cold, a fight for the preservation of the flocks; and as soon as single tribes had begun to settle in the more favoured districts, and to attend to agriculture, it became a fight against the desert and draught. Here the dry soil had to be supplied with water; there the crops had to be protected against the hot winds and sand drifts from the desert. To these hardships and contrasts of Nature must be added the contrast between the populations. Most of the native tribes of the central tableland, and many of those who held the surrounding

language, different manners and customs did the rest. And the most sublime religion of Zoroaster expanded\* into the com-

high-lands, were debarred by the nature of the country from leading any life but that of nomadic herdsmen. To this day a great portion of the population of Eran consists of nomads. So while the settlers laboured hoavily; in the sweat of their brow, the others moved about idly with their flocks. There could be no lack of raids into the agricultural districts, of plundering and robbing."

Such differences of physical aspects of the two countries naturally made much changes both in the physic and character of the Eranians. They were no longer the Aryas of the Seven Rivers. Naturally, therefore, their religion too much changed from that of the Aryas of India;—character plays a very chief part in the religion of a nation. The Christian Negroes of America are not the same Christians as the Christians of Europe.

\* Our space is too limited to give a full account of the great Religion of Zoroaster. But perhaps our readers are aware, the Veda of the ancient Eranians is the Zenda-Avesta, meaning "The Law and Commentary." It contains four Books and is written in various ancient Eranian languages. These Books are :—

I. The Vendidad, corrupted from a much longer word which means "the law against the Dævas" (*i. e.* the Demons). It is, properly, a code of laws and regulations tending towards the establishment of righteousness and the defeat of the Powers of Evil, but includes some interesting mythical legends, traditions, and digressions of various sorts.

II. The Vispered : invocation to all the divine and holy beings, who are honoured under the title of "Chiefs of the Good Creation" and invited to assist at the Sacrifice that is preparing—vary much in the form of a litany.

III. The Yasna, "Sacrifice," *i. e.* the prayers and texts—Manthras—which are to accompany the very minute and complicated performances that compose the Sacrifice, in

### plicated priest-ridden Religion of Mazdism of Media.\*

presence of the sacred fire, to which are presented offerings of meat, milk, bread and fruit, in some quantities, and the juice of the Haoma, which is pressed out on the altar itself with many strictly prescribed ceremonies. The Gathas are comprised in the Yasna and form twenty-five chapters of it. It also contains forms of confession, invocations, praise, exhortation &c. These three divisions, Vendidad, Vispered, Yasna are not recited separately, but intermingled, as suited the progress of the liturgy. When written out in this particular liturgical order, they form the Vendidad Sadeh.

IV. The Yeshts, hymns of praise, containing much interesting mythical matter, indeed distinguished altogether by a polytheistic and mythological character, entirely foreign to the early stages of Zarathushtra's religion, and clearly showing a far later and greatly corrupted period. These Yeshts, together with a few fragments, short prayers for each day of the month and others, from the Khordeh or Lesser Avesta, perhaps, held somewhat less holy than the other three books as not being in liturgical use at daily worships. It is to be noted that, for the same reasons, very few of the Yeshts have been translated into Pehlevi, so that scholars, in reading and rendering them, have the additional difficulty of being entirely unassisted by tradition. See Media, pp 30-31.

\* The same was the case with the Aryan Religion, as traced in this History.

For a detailed account of the latter day Mazdism of Media, see books mentioned in p. 132.

Magis were priests,—this Religion was no doubt based on the Religion of Zoroaster,—but became full of retualism, priest craft, magic and incantations.

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## CHAPTER XII.

### THE END OF THE VEDIC PERIOD.

Zoroaster was not the only Reformer that appeared to stop the on-rush of deterioration that came over the Aryan Religion all over the Aryan land. Zoroaster raised his voice against Polytheism,—but there rose another who strongly protested against Pantheism,—who preached the Religion of a Personal God,—a Living and Loving God.\*

But he too fared the same fate as did Zoroaster. He too was greatly persecuted and had to leave his home and hearth. Because he stood up against the lifeless and unintelligible Pantheism, because he strongly protested against Vedic Ritualism,—he was named *Abrahma* or Godless and Prayarless.

\* \* Though there is no mention of Abraham in the Vedas, yet we find his story distinctly mentioned in the Purans. *Abrahma* was the son of a king, naed Tura, and it is mentioned that he had to leave his country with his sheep and cattle and he went westward. In the Hebrew records we find Abraham came to the land of the Israelites from the east, and he was not one of them. We know very little else about Abraham.

He was driven out of his home, though he was a king's son and had to rove about as an outcast. He journeyed with his sheep and cattle,—his family and children,—west and west,—till at last he met with a friendly tribe,—the great Hebrew race,—who welcomed him,—adopted his Religion, and followed his teachings.

In the meantime in the table-lands of Eran and on the plains of the Punjab,—the Aryan Religion daily expanded,—expanded in many directions. In Persia and Media, it became Mazdism, and in India it became Brahmanism; but in both the countries

But we might mention that we are not the only person that say that Abraham was an Aryan and his Religion was a protest against Aryan Pantheism. Some of the European scholars also support our view, notably, Mr. Stone. (*See his Cradleland of the Aryans*).

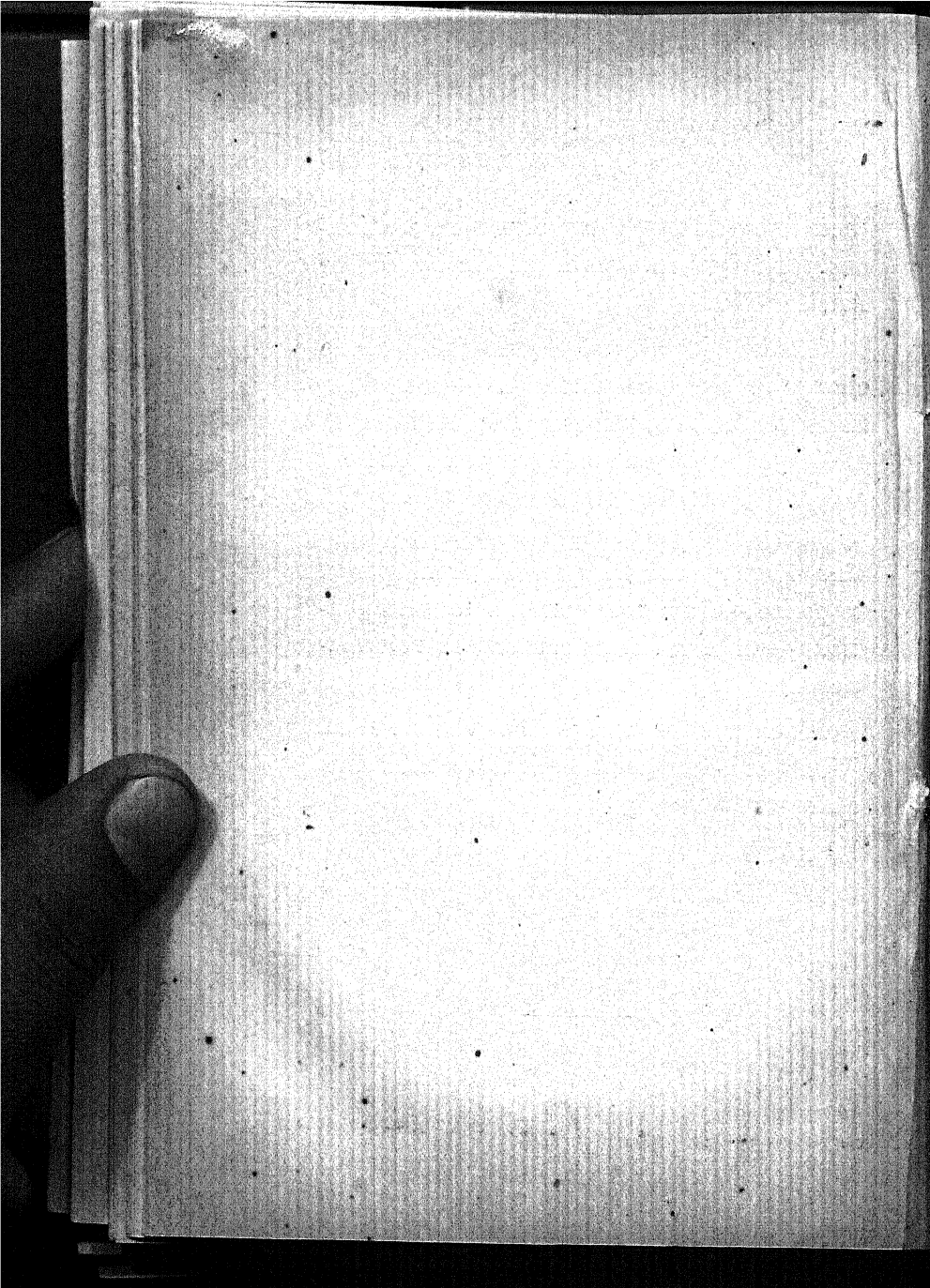
If we admit that Zoroasterism is the natural protest against latter day Aryan Polytheism,—we must say that also there must have been made a protest against Aryan Pantheism. We can find this only in the Religion that Abraham preached. And again there is no proof to show that Abraham was a Hebrew or that the Religion that Abraham preached,—the Religion of a Personal God,—was the natural growth of the Hebrew Religion; this much can only be said that the Hebrews had a Religion almost akin to what Abraham preached, or else he would not have been welcomed by them. Any how in our humble opinion Abraham was an Aryan and his Religion was a natural growth of the Aryan Religion.

there were many great men, who continuously tried to preserve the purity of the Ancient Faith.

The world is bound to change, and to change in various directions;—the Religions are no exceptions. The Religion of the Aryans changed and changed in different ways. It will be our attempt to trace and to narrate these changes in the pages of this History as we proceed from period to period,—from developments to deteriorations,—and from degenerations to reformations.

Such was the end of the Vedic Period. With the Brahmanaic Period we enter into quite a new field.\*

\* See Part V.



A  
COMPREHENSIVE HISTORY  
OF  
THE RELIGION OF THE HINDUS,  
ITS BIRTH, RISE, DEVELOPMENT AND EXPANSION.

BY  
DHIRENDRA NATH PAL.  
*Author of "Srikrishna, His Life and Teachings" &c.*

—:O:—  
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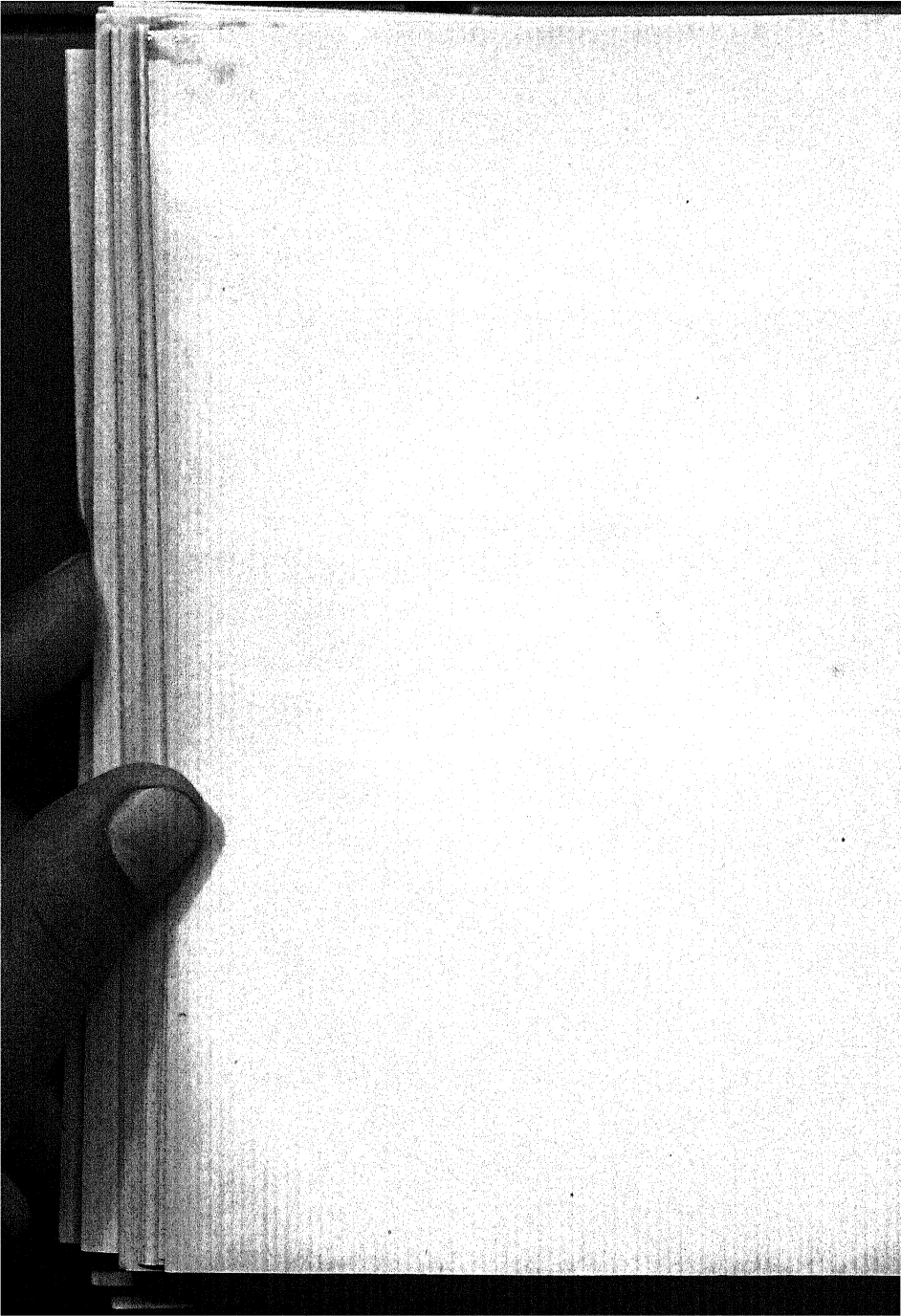
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COMPREHENSIVE HISTORY  
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RELIGION OF THE HINDUS.

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BRAHMANIC PERIOD.

—o—  
CHAPTER I.

· BRAHMANISM.

At the time of which we speak, Aryan possessions had extended down the fertile valley of the Ganges and the Jamuna. Two very great kingdoms had been established. The lands of the Kuru-Panchalas and the Koshalas were no longer the mere settlements of sturdy Aryans,—but great centres of wealth and civilisation as well as of learning and education. Within a few centuries

the simple and innocent Aryan-settlers have become a great nation,—great in wealth and power, in civilization and refinement, in education and learning.

The Aryans, to protect themselves as well as to extend their possessions, had to set apart some of their strongest and boldest young men to fight their battles of offence and defence. The duties of these young men became fighting, and their sole occupation was war. They tried to better themselves in every way in the Science of War. One set being occupied in fighting and another in agriculture, the spiritual affairs of the race were delegated to the few old and learned men amongst the various Aryan clans.\*

But those, to whom the spiritual affairs of the race were delegated as a matter of not much concern, who were silently performing the simple religious ceremonies of the race for the remuneration which the other two classes,—the warriors and the earners of

\* See Dutt's *Civilization in Ancient India*.

wealth,—condescendingly paid them, did not yield to the warriors so easily,—nor did they yield at all,—as did the agriculturists and the traders. They had the Vedas,—the old religious Songs—the traditions of their forefathers,—the old religious ceremonies of their race,—the learning and knowledge of ages,—all solely and wholly in their hands. The others, in search of wealth and power, had completely given up all thought of religion and learning, which was once every one's own daily avocation. They had thus become the soul property of this priestly clan,—the others having forgotten them altogether. Religion and learning reign supreme everywhere. The warriors, though they lorded over all, could not but show respect and reverence to the men who were the custodians of their religious affairs and who had on their side learning and knowledge which they had not,—nor had they time to acquire them. Thus in the Brahmanic age were gradually formed four castes amongst the Aryans;—the first the warriors or the Kshatriyas ;—second the

priests or the Brahmans,\*—third the agriculturists and traders or the Vaisyas, and lastly the conquered black slaves, or the Sudras.†

On the one hand the Aryan warriors,—the Khatryas,—had become great kings and chiefs,—vastly wealthy and powerful; on the other the Aryan priests,—the Brahmans,—had formed a complicated system of religion,

\* For the word Brahman see chapter V.

† The following is the Hindu version of the origin of caste. "Brahma created a son from his mouth and named Brahmans and bade him study and teach the Veda. But fearing the attack of wild beasts, he prayed for help and a second son was created from his arms and named Kshatrya to protect him. But employed as he was in defence, he could not provide the necessities of life, so a third son Vaisya was sent to till the soil, and finally to serve the other three classes a fourth son was created and was named Sudra." See Manu 1. 31., Yagnavalka, III. and Rig Veda, 90. 6. 7.

The following is the version of the origin of caste given by the Buddhists. "When outrages on society began, a ruler was elected to preserve order who received for such service a portion of the produce. He was called Khattiya or Khashtya. Then by reason of the increase of crimes the people appointed from among themselves Bahmanas or Brahmanas. Other persons who distinguished themselves as artificers were called Vessa or Vaisya, and others engaged in hunting became Suddas or Sudras." See Turner's *Buddhistic Legends*, Colonel Syke's *Notes on Ancient India* and *Journal of Royal Asiatic Society*, Vol. VI. For Castes also See Muller's *Chips* II. 308. Muir's *Sanskrit Texts* I. 160

—hard to master and harder to understand.\* The quiet Vasyas had fallen far away from both of these classes and were engaged in tilling the land and selling its produce. The quieter Sudras existed uncomplainingly serving their masters, the three classes of the Aryans. The Kshatryas, the Vasyas and the Sudras, partly because they very little cared for it and partly because the Brahmans did not allow them to meddle with it, had completely lost all touch with their forefathers' religion, once their daily avocation,—and had thus been thrown out of the pale of all education and learning. Ignorance, however graced with wealth and power, is bound to bow down its head before learning and knowledge. Thus had the Brahmans become, from mere paid priests, the spiritual masters, temporal guides and supreme lords of all the other three classes of the race. If Kshatryas were now kings and princes, the Brahmans were the chief ministers and judges,—the real men of power in the land.

\* The story of Vishwamitra illustrates this. He was originally a Kshatrya, but finally became a great Brahman.

They had formed a religion with so many and so greatly complicated sacrifices that the other classes of the Aryans looked at them in wonder and admiration. They had been completely deprived of all spiritual affairs,—all knowledge and learning,—nay of all religion. The wealthy of the Kshatrya and Vaisyas only could venture to perform these sacrifices,—so costly had they grown. Thus had the middle and the poor classes of the people fallen completely away from all religion. The Bramhans held the rein tightly with an iron hand and did not allow any one to enter the sacred precincts of religion where they reigned supreme. The others obeyed like slaves the dictates of the Bramhans and acted as it were automatically under the guidance of their spiritual masters.

But the Khastryas did not allow the Brahmans to become all supreme without a struggle. Often Khastrya youths aspired to be great Brahmans and often did they succeed. So again were sometimes the Brahman youths tempted to throw away

the Vedas and to take up arms. They to often succeeded in becoming great warriors and defeated the valiant Kshatryas.\*

When thus the Kshatryas were becoming mighty in arms and the Brahmans in spiritualism,—there were working a silent class,—hailing from amongst the Brahmans, Kshatryas, Vasyas, nay Sudras,—the Aryan poets and philosophers,—the seekers after God,—who saw distinctly and felt keenly the bane of all civilization,—vice and sin,—which were daily taking a strong hold of the ever-innocent and ever-virtuous Aryan race. There grew up wealth, comfort and luxury on all sides, but these silent children of Nature were not dazzled by their tempting splendour. They saw before them poverty and disease, decrepitude and death, the four fearful monsters that devour humanity, and they tried their utmost to find out the means of Salvation.

When the Brahmans were formulating

\* Read the story of Parushnrama. Though he was a Brahman, yet he fought with the Kshatryas. It is said he annihilated the Kshatryas for twenty one times. See Pouranic Period of this History.

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complicated Sacrifices and more complicated Rites and Rituals, these poets and philosophers were seeking after God, the Supreme Lord of all creatures the God of all Gods, and searching for the means by which humanity would be able to get rid of poverty, disease and decrepitude and to master Death \* Dr. Oldenberg thus graphically describes these Brahmans : —“He passed his youth in hearing and learning the Sacred Words, for a true Brahman is he alone “who has heard.” And if he acquired the reputation “of having heard,” his adult life passed in teaching in the village or out in the solitude of the forest in the consecrated circle, on which the sun shone in the East, where alone the most secret instruction could be imparted openly to the muffled scholar. Or he was to be found at the place of Sacrifice, performing for himself and for others the sacred office which with its countless observances demanded the most painful minuteness and the most labo-

\* We find this all through the various Upanishadas.

rious proficiency, or he fulfilled the life-long duty of Brahman, offering, that is, the daily prayer from the Sacred Veda. Well might riches flow into his hands by the remuneration of Sacrifices which kings and nobles gave to the Brahmans, but he passed as most worthy who lived not by offerings for others, but by the gleaning of the field which he gathered or by alms for which he had not asked, or such charity as he has begged as a favour. Still living as beggar, he looked on himself as exalted above earthly potentates and subjects made of other stuff than they. The Brahmans called themselves Gods and in treaty with the Gods of heaven; they were the Gods of earth, knew themselves possessed of weapons of the Gods,—weapons of spiritual power, --before which all earthly weapons snap powerless.\*

He thus speaks of the origin of the monastic life amongst the Aryans:—

"These speculations which represented the phenomenal world to be unstable and

\* See Oldenberg's *Buddha*, p.p. 13--14.

worthless as compared with the world's base, the Atman, had at one blow deprived the value all those aims of life which appear important to the natural consciousness of ordinary men. Sacrifice and external observances are unable to raise the spirit to the Atman, to disclose to the individual Ego his identity with the universal Ego. Man must separate himself from all that is earthly,—must fly from love and hate, from hope and fear; man must live as though he lived not. The Aryan Rishis said, 'the intelligent and wise desire not prosperity; what are descendants to us whose home is the Atma?' They relinquish the desire for children, the struggle for wealth, the pursuit of worldly weal and go forth as mendicants.\* Both these Brahmans and poet-philosophers, the latter of whom we call Vedantists, have left behind them long treatises expounding their respective views. The Brahmanas of the Brahmans deal with

\* Thus we find mendicants and monks there were in India before the birth of Goutama Buddha,—but he was the first to create an Order of Monks—.

the awe-inspiring rites, rituals and sacrifices \* and the Aranyakas and the Upanishads of the poet-philosophers are full of the search for God and origin of the creation." †

Such was the state of the Aryan Society just after the Vedic age. The Brahmins grew supreme; and learning flourished in great majesty amongst them on the banks of the *Saraswati*.

\* Dr. Haug in his Translation of the Aitareya Brahmana, Vol. I. Introduction p. 73 says:—"The sacrifice is regarded as the means for obtaining power over his and the other world, over visible as well as invisible beings, animate as well as inanimate creatures. Who knows its proper application and has it duly performed is in fact looked upon as the real master of the world; for any desire he may entertain, if it be the most ambitious, can be gratified, any object he was in view can be obtained by means of it. The Yajna (sacrifice) taken as a whole is considered to be a kind of machinery in which every piece must tally with the other or a sort of chain in which no link is allowed to be wanting, or a staircase by which one may ascend to heaven; or as a personage endowed with all the characteristics of the human body. It exists from eternity and proceeded from the Supreme Being (Brahma) along with the Trividya (Threefold Science). The creation of the world was even regarded as the fruit of a sacrifice, performed by the Supreme Being."

† We shall describe the Brahmanas in this part and the following. For Upanishads see Vedantic Period, Parts VII. VIII.

## CHAPTER II.

### THE DEFENDER OF THE ARYAN FAITH.

Two very great events took place in the Aryan land in the beginning of the Brahmanic period, namely the defence of the Aryans, specially of the Brahmans and their Religion, from the onslaughts of the Non-Aryans and the spread of the Aryan Religion as far south as Cylone and the wholesale conversion of all the non-Aryan tribes into Hinduism.

The other was the great international war of the Kuru-Panchalas, so elaborately described to the Mahavarata. Therefore, before we describe the Brahmanas and the Brahmanic Religion, we should tell these two stories as briefly as possible, for they give us the most graphic descriptions of that ancient age.

This great Defender of the Faith was Rama, the great Prince of Kosala, whose

exploits have been immortalized by the greatest poet of India, Rishi Balmiki \*

\* Signor Gorrizio in the Preface to the 10th Volume of his Ramayana has ably proved the historical basis of that work, and has refuted the opinion of Professor Weber who held that the story of Rama and Sita (born of the furrow) was a pure allegory, representing agriculture introduced to the southern regions of India by the race of the Kosalas and that of father P. S. Bartolommeo who considered that the exploit of Rama was a symbol and represented the course of the sun. Such ideas, born at a time when Indo-Sanskrit antiquities were enveloped in darkness, have been dissipated by the light of new studies. They are as ingenious as the idea of the anonymous writer, who, in order to prove how easily we may pass beyond the truth in our wish to seek and find allegory every where, undertook with kin subtlety to prove that the great personality of Napoleon I was altogether allegorical and represented the sun: Napoleon was born in an Island; his course was from West to East, his twelve marshals were the 12 signs of Zodiac etc." We quote the following from Gorrizios borrowed preface printed in the notes to Griffith's Ramayan. "Towards the southern extremity and in the Island of Lanka (Ceylone) there existed undoubtedly a black and ferocious race averse to the Aryans and hostile to their mode of worships; their ramification extended through the islands of the Archipelago, and some traces of them remain in Java to this day. The Sanskrit Indian certainly attend in their traditions the real character of this race, they attributed to it physical and moral qualities not found in human nature; they transformed it into a race of giants, represented it as monstrous, hideous, traceulent, changing forms at will, blood-thirsty and ravenous, just as the Semites represented the race that opposed them as impious, horrible and of monstrosous size. But notwithstanding those mythical exaggerations, which are partly due to the genius of the Aryans so prone to magnify everything without measure, the Ramayana in the course of its epic narrations has still preserved and noted here and there some traits and peculiarities of the of the race which reveal its true character. It represents the Rakshasas as black of hue and and compares them with black clouds; it attributes to them curly woolly hair and thick lips, it depicts them as

Rama was the son of King Dasaratha. Of all the kings of the great Solar Dynasty, Raja Dasaratha was the mightiest and the best. He was invincible in arms and unequalled in alms. The people of Ayodhya were very happy to live under his kind sway ; but the king himself was not happy. He had three good wives, named Kausalya, Kaikeyi and Sumitra, but none of them gave birth to a prince. The people prayed and the king offered sacrifices to the Gods, but time wore on, and no prince was born.

Once on a time king Dasaratha went out hunting ; he saw a stag, he put spurs to his horse and pursued it. Soon were his escorts left behind, and the stag disappeared into the deep forest. He at last found himself in the deepest part of the forest unattended and alone. He advanced and

loaded with chains, collars and girdles of gold and the other bright ornaments which their race has always loved and in which the kindred races of the Soudan still delight. Such is the Rakshasas race as represented in the Ramayana and in the war of the Aryan Rama forms the subject of the *eloic*, a subject certainly real and historical as far as regards its substance, but greatly exaggerated by the ancient myths.

found a beautiful rivulet gliding past ; he thought he saw the stag drinking its water ; he aimed and shot.

“Oh, I am killed !” was the piteous cry uttered by the faltering voice of a boy. The king was surprised and bewildered ; he ran to the place from which the cry arose. What was his horror when he saw that his deadly arrow had pierced the heart of a handsome boy ! He took him up on his lap ; he tried to bind up his wound, he tried a hundred means to save the boy, but all was in vain.

The boy slowly raised up his head and said, “My parents are blind and old. They are fasting from yesterday, and they are thirsty. Oh, Sir, kindly take this pitcher of water to them and tell them that their beloved Sindhu is no more.”

The king took up the corpse of the poor boy ; he took the pitcher of water ; he went to the old Rishi’s hut. His heart trembled and his steps faltered,—but what was his agony when he heard the blind parents talking about their absent boy !

"Where is my Sindhu?" said the poor mother, "He never loiters anywhere." The old and blind father raised up his feeble voice and cried, "Sindhu, my dear boy, come quick; my son, I am very thirsty."

The king gathered strength, and approached the bereaved parents. He broke the sad news and tried to explain that it was all an accident. "Oh, wicked man," cried the old Rishi, "Die,—die of the bereavement of your son and know what it is." They both died and went away to the place where their beloved Sindhu had proceeded them.

The king returned home,—not much affraid of the dreadful curse, for he had no son to lose or to mourn. A few months after he went out to fight an enemy and was mortally wounded in the battle. He came to his palace and was most tenderly nursed by his second wife Kaikeyi. He was so pleased with her that he pressed her to ask for two favours, which he promised to grant her. "No, my lord," said she, "I have no wants now. If I want anything in future, I shall remind you of your kind promise."

None gave any importance to these two little incidents when they occurred, but they produced great and memorable events many years later.

Soon after the king's recovery, it was rumoured all over the kingdom that all the three queens were in the family way. A few months after, Kausalya gave birth to a boy who was named Rama. Then did Kaikeyi give birth to a son who was named Bharata. The youngest queen gave birth to a twin, and the boys were named Lakshmana and Satrugna.

As the boys grew up, Lakshmana was greatly attached to Rama, and Satrugna to Bharata. They were brought up in all the accomplishments befitting their rank and station in life.

When Rama was about sixteen years of age, the greatest Rishi Viswamitra came to Ayodhya and asked the king to allow him to take Rama to fight with the Rakshasas. Now Rakshasas were a wild race ; Ravana was their great king. His capital was Lanka or Ceylone, but he was a most powerful

king with immense wealth and innumerable soldiers. In fact he subdued all the kings and potentates of India as far north as the Himalayas. His power was irresistible ; he placed his relatives all over the country with instructions to rob the people and kill the Brahmans.

The uncle of king Ravana named Kal-nemi, with his wild sister Taraka, was placed near the holy place where Rishi Viswamitra had his seat. Their oppressions, becoming unbearable, the venerable Rishi repaired to Ayodhya and asked for protection. Rama was then only sixteen years of age, but he entreated his father to allow him to go with the Rishi, so that he might protect the Brahmans from the fearful Rakshasas. Dasaratha gave permission with reluctance and Rama left Ayodhya accompanied by his beloved brother Lakshmana.

They came to a great forest, where the most furious and terrible Taraka used to live. As soon as the Prince challenged the Rakshasha woman to fight, she rushed forward to kill him. But Rama soon killed the

fearful demoness ; and her brother fled for his life. The Rishis gathered round Rama and Lakshmana and blessed them for their great deeds.

Thence did they repair to a place called Mithila, the kingdom of Janaka. He had made a vow that whoever would be able to break the bow, left by Parusarama, would marry his beautiful daughter, named Sita. Many princes came to secure the damsel, but none could raise the bow, —not to speak of breaking it. Rishi Viswamitra was proud of his young hero ; he took him to the palace of the king and asked him to secure the Princess. Rama broke the bow amidst the acclamations of all the people of Mithila.

King Janaka received the princes in all honour. He at once sent ambassadors to Ayodhya to tell the old king of his son's glorious feat and to invite him to come to Mithila to celebrate the nuptials. King Dasaratha came with all his generals, and ministers. There were great festivities and Rama married Sita, his three brothers

marrying the three other sisters of the young princess.

As Rama grew up, the king allowed him to govern the people, so that he might gradually learn the art of Government. His rule was so benign that all the people grew enamoured of him ; they could give their lives for him, if he so willed. King Dasaratha was much pleased to hear of the fame his son had acquired; he ordered it to be declared all over the kingdom that Rama would be made Jubaraj and he would retire,—leaving the Government in his hands. There were festivities in every town,—illuminations in every village, and bonfires on every house-top. There were music and songs ; there were distributions of alms ; in thousand and one ways the people expressed their joy for the happy event.

But there was a very wicked maid-servant, named hunch-backed Manthara, attached to the household of the queen Kaikeyi. She went to her mistress and plied her with evil counsels. "Oh queen," said she, "If Rama becomes king, what will be

your and your Bharata's fate ? It would be no better than that of beggars ! Who could ever love the son of a step-mother ? Rama will imprison him, banish him, or perhaps kill him ! If you now lose the opportunity, you shall have to weep till death." Kaikeyi was moved ; she began to be convinced of the truth of her words. She finally agreed to accept her evil counsel. " What can I do," asked the queen, " to avert this great evil ?" " Do you not remember," replied the wicked woman, " the king promised to grant you two boons ? Ask him by one of them to place Bharata on the throne and by another to banish Rama for fourteen years."

When the old king came to see his queen, he found her weeping and lying on the floor. He raised her up, he consoled her, and tried to know the cause of her grief. Being repeatedly pressed by the king, she at last gave vent to her pent-up feelings. The poor old king heard in silence the cold and piercing words of the queen ; his head swam and his body reeled. " Oh Rama !" he cried and he fainted away.

Soon did the sad news get wind ; it spread from house to house till it reached even the cottages of the poorest peasants. All festivities were stopped; and the people silently and eagerly tried to know the final orders of the king. As soon as Rama came to learn the cause of his father's grief and his step-mother's demand, he went to him and to her and asked their permission to leave Ayodhya. "Sire," said the Prince, "If a son cannot fulfil his father's promise, what is his life worth ? Let Bharata have the throne, he deserves it as much as I do. I shall pass fourteen years in asceticism, and and at the expiration of the time, I shall return and bow at your feet." The poor old king could not utter a word. "My dear boy," said Kaikeyi, "Do not make your father break his promise. Go, leave Ayodhya." "My mother," replied Rama, "I must go. Bless me, so that I may have the strength to fulfill my father's promise."

He came out and told his beloved brother and companion, Lakshmana, all that had happened. "My dear Lakshmana,"

said the Prince, "Remain in Ayodhya and be a son to my poor mother." But the young Prince could not suppress his feelings ; tears rushed out of his eyes, and anger rose in his countenance. Cried he, "Why should we allow a step-mother to do us such an injustice ? If brother Bharata takes his wicked mother's part, I shall fight with him and make you sit on the throne." Rama smiled and said, "Lakshmana, Bharata's mother is our mother. Bharata is as beloved to me as you. I must leave Ayodhya to fulfill our father's promise. Remain here, be obedient to our mother Kaikeyi and brother Bharata and love them as you love me." Lakshmana fell at his brother's feet, wept and entreated him to take him as his companion. "Dear brother," cried he, "Do not leave me behind." Rama was moved, and he agreed to allow the young Prince to accompany him.

We need not describe the meeting of Rama with his poor mother. Oh, how happy was she a minute before and how miserable now ! He bade her adieu in tears

amidst the loud lamentations of all the women of the palace. Rama then proceeded to bid farewell to his dear wife. There were no tears in her eyes, and no shadow of sorrow floating over her beautiful countenance. "My Lord," said she, "Your wife is ready to go wherever you would go." "My darling," replied Rama, "You are bred and born in comforts and luxuries; you cannot stand the fatigues and difficulties that an ascetic has to undergo." Sita stopped him and said, "You taught me that a wife's paramount duty is to follow her husband in weal or in woe. How could you say otherwise now? I won't listen to any refusal; I must go with you." She was determined to follow her husband and would not mind any opposition. So Rama had to yield and to promise to allow her to follow him.

They took off their royal costumes, they put on the garb of asceticism. He came out with his beloved brother and dear wife, and the city of Ayodhya wept aloud to see them in the ascetic garb. Thousands, and thousands of people assembled at the palace-

gate to see them, to weep for them and to prevent them from going, if possible. Rama comforted them, assuaged them, and bade them all loving and endearing farewells. They passed through the weeping crowd and entered into the deepest forest.

The poor Dasaratha could not survive the shock; he died as he fainted, never again uttering a word. Bharata was not in Ayodhya when all these sad occurrences occurred. As soon as he learnt of the sad news,—the news of his father's death and of his brother's banishment,—he hastened to the capital.

He did not meet his mother, he did not speak to her. He performed his father's funeral ceremony and repaired to the jungle in search of his brothers.

They met; they met in tears. Bharata fell at his brother's feet and entreated him to come back to Ayodhya. "Dear brother," said he, "If you do not go,—send Lakshmana or send Satrughana, to rule the kingdom,—allow me to accompany you." "My beloved brother," replied Rama, "If I go

back, our father's promise will not be fulfilled;—can I do this? Go back and govern Ayodhya in my name. I shall return after fourteen years and assume the Government. I entreat you to obey your elder brother.” “I am bound to obey you,” said Bharata, “but I won't sit on the throne. Give me your shoes; I shall place them there, and they would be your emblem and I shall be your representative.”

So this was done. Bharata and Satrugna returned to Ayodhya :—Rama with his brother and wife left that forest and proceeded southwards visiting on his way many holy places. They came to the seats of many great Rishis, and by their request they drove away the Rakshasas from various places.

They at last came to a forest, called Panchabati, a beautiful place watered by the river Godavari. Sita was enchanted with its silvan scenery ; therefore it was arranged they should pass some time in this Nature's panorama of rivers and trees, foliage and flowers. Huts were made on the banks of the river by the side of a flowery grove.

They lived very hapily here in this forest for many months amongst the singing birds and loving beasts.

Here in this forest Surpanakha, the sister of king Ravana, used to live with two great Rakshasas, named Khara and Dushana. She one day happened to see Rama ; and she at once fell in love with him and offered to marry him. She gradually grew very insolent, and therefore at his brother's order, Lakshmana cut off her nose and sent her reeling and bleeding to her wild abode. Her piteous cries filled the forest with melancholy echo ; and Khara and Dushana came in a wild fury to punish the princes for the great indignity done to the sister of the Rakshasa king. Rama went out and gave them battle, Soon were they killed, and Surpanakha fled to the island city.

There did she narrate before her great brother all that had happened. She wept and prayed for vengeance. Ravana had heard from various sources the deeds of Rama and the defeats and retreats of the Rakshasas ; but he did not think the matter

so serious as to require his personal interference. He had also heard much of Sita's beauty ; he was therefore tempted,—he thought, he should see what sort of beings these princes of Ayodhya were. He held a private council with his ministers and he finally decided to bring Sita to his golden city. He took with him his uncle Maricha and started for the beautiful forest of Panchabati.

The Rakshasas were great adepts in magic ; they could do many wonderful things and assume every possible shape at their will. Maricha took the shape of a golden deer and went frolicking about before the cottage of the Royal ascetics. Sita asked her husband to catch the deer and Rama took up his bow and arrows. He came near it but he could not catch it,—it frolicked and played and then fled away from him. He pursued it from place to place till at last he found himself very far off from his cottage. He got tired in pursuing it ; and therefore he at last aimed at it and shot it. The disguised Rakshasa fell dead crying, "O Laksh-

mana, come and help me." The piercing cry echoed and re-choed till it filled the whole forest.

The plaintive cry reached Sita's ear ; she started and asked Lakshmana to go immediately to the help of her dear husband. But the young Prince refused to move. "My Lady," said he, "Do not be anxious for him ; he is invincible. This forest is full of Rakshasas. It is all their doing. I cannot leave you alone."

Sita lost her good sense in the apprehension for her dear husband. She got angry and began to abuse poor Lakshmana. "Oh you wicked youngman," cried she, "You intend to rob your brother of his kingdom and wife ! "Mother," replied the prince, "You force me to leave you alone. I am not to blame. God protect you !" He then drew a circle round the hut and requested her not to come out of it, but to remain quietly in the hut till they would return. He took up his bow and arrows and hastened away.

No sooner he was gone, than Ravana in the disguise of an ascetic came to the door

of the hut and ask for alms. Sita requested him to wait a little, saying that her husband was out. But the false Rishi appeared to be angry and threatened to go away. There was no greater sin to a Hindu than to allow an ascetic to go away from his door disappointed and displeased. Sita came out and went to the Rishi to give him alms. But as soon as she came out of the hut, she was immediately seized and dragged away.

Here in the deep depth of the forest was Rama filled with the greatest anxiety when he heard the dying cry of the disguised Rakshasa. His heart told him that it foreboded some great evil to his dear wife. He apprehended that his young brother might come to his help, leaving Sita all alone. He lost no time, but hastened towards the cottage. But as he feared, he met his brother," cried Rama, "Have you left Sita alone?" "What can I do?" replied he, "She forced me to come to your help."

They then ran towards the cottage, as fast as they could. Rama came panting to the door and cried, "Sita, dear Sita, come

out and relieve me from my anxiety." None answered,—all was quiet and still. They rushed into the hut, but there was no Sita, to be found. They hastened to the banks of the river ; they ran to the flowery groves ; they searched every creek and corner,—but there was no Sita to be found. All the forest was filled with the heart-rending lamentations of the bereaved husband.

Sita had thrown her ornaments all the way, hoping they would tell her husband the direction to which she had been carried away. They at last found those ornaments and they went in search of her ; but on and on they went and no Sita could be found. They at last came to an old hero,—who had been mortally wounded.\* They asked him if he could tell them where their Sita had gone away. " My dear boys," replied the dying hero, " You do not know me, I am a friend of your father's ; my name is Jatayu. I saw the wicked Ravana taking away your wife. I fought with him—but I am now

\* Jatayu was a very bird,—brother of Garuda, whom Vishnu rides.

old. He has defeated me and gone away." He died and the princes, placing his body on the funeral pyre, proceeded southwards in search of the great city of the Rakshasas.

They at last came to a hill, where they saw five big monkeys\* of the species that inhabited the great kingdom of Kishkindha. They were all rational human beings and perhaps more powerful than men. Rama came to them and asked them, "Can you tell me who has taken away my wife?" "Yes," said one of them. We have seen the wicked king of Lanka taking away a beautiful girl; she might be your wife. But who are you? From which place have you come?"

Lakshmana told the monkey-hero all about their sad fate. "We are as miserable and unhappy," replied the monkey, "as you are. There sits king Sugriva, the brother of Vali, the great king of Kishkindha. My name is Hanumana, I am one of his attendants. King Vali has banished us all. If

\* In the *Ramayana* these monkeys are described as human beings in the shape of monkeys.

you help us in regaining the kingdom, we can help you in regaining the Princess."

There on the top of the hill was the pledge of friendship taken. Rama promised to kill Vali and place Sugriva on the throne of Kishkindha; and Sugriva promised to march out with his monkey-army and recover Sita from the city of Lanka.

Poor Vali was soon killed and Sugriva ascended the throne. He sent his emissaries to the four quarters of the globe to find out the place where Sita had been kept hidden. Hanumana went to the south, jumped across the sea and entered the golden city of Lanka. He found the city matchless in beauty, in magnificence and in wealth. He saw the great Rakshasa-army and its wonderful array of arms and ammunitions. He saw innumerable horses, countless chariots, and hundreds of elephants. He roamed in disguise all over the city and found the weeping Sita kept as prisoner in the garden of Acoka. He was at the point of returning back to Kishkindha, when it struck him, that he should inform the Rakshasas, that he had

honoured their city with his august presence. He began to make himself rather free with the properties of the Rakshasas;—so he was soon caught and brought before the king.

When he was asked who he was, he did not hide the real facts. “Oh wicked king,” said he, “I am an ambassador from the court of the great king of Kishkindha. He is coming to Lankha in order to help Rama, who is the most powerful king of Ayodhya and whose wife you have stolen. I have been sent to see what sort of a city you possess.”

Ravana got exceedingly angry; he would have ordered the execution of Hanumana, but his ministers prevented him from doing it, for an ambassador was never to be killed. But the king ordered the face of the monkey to be burnt, and thus disfigured, he was sent back to his impudent king. In the attempt, Hanumana managed to burn half the golden city. He then jumped back to the mainland; he thence repaired to Kishkindha and told the king the history of his mission.

A few days after, king Sugriva marched out with his monkey-army and came as far as the sea. They saw the golden city of Lanka floating on the blue ocean like magnificent piece of gem. They encamped, and king Sugriva ordered his army to make a bridge over the mighty sea.

Thousands and thousands of monkeys went up the hills and penetrated into the forest; they brought down stones and trees, and threw them into the sea. By months' incessant labour a bridge was made, the remnant of which is still to be seen and is known as the Adam's Bridge.

The whole monkey-army crossed the sea, encamped before the city and beseized it from all sides. Every precaution was taken to prevent the camp from being surprised and stormed.

King Ravana had two brothers, named Kumbhakarna and Bibhishana. The former was a giant and a monster, the latter was virtuous and good. Ravana had a son, named Indrajit, who was matchless in arms and invincible in wars. He had innumer-

able cousins, countless sons, many powerful relatives and able generals ; but expect Bibhishana, there was none in Lanka who was not an adept in wickedness and sin.

Good and virtuous Bibhishana tried to induce his brother Ravana to give up Sita and make up the difference ; but he was deaf to all reasons. When he entreated the king to give her up,—Ravana lost all control over his wild temper ; he kicked him in open court and drove him out of the town. Bibhishana went to the enemy's camp, and he was received with open arms.

The great War began ; it lasted for ten long years. One after another the sons and cousins, generals and heroes, of the great king came out to give battle, but none returned alive. At last Kumbhakarna came, but he too did not return from the field of battle.

There was only one invincible and all-conquering hero, whom the monkey-army could not defeat. He was Indrajit. The Prince came out more than once, attacked Rama and his army, defeated them hopelessly.

ly and routed his monkey hordes. So long he was alive, Lanka was safe and the recovery of Sita was a hopeless task. Rama appealed to his friend Bibhishana to save him and his army from the deadly attacks of his invincible nephew. "Dear friend," said Bibhishana, "None can kill Indrajit if he be in arms,—especially if he comes out to battle, performing his Puja. However, I am at your service and can do every thing for you. Allow Lakshmana to accompany me. I shall take him to the place where Lakshmana would be able to kill him."

Next day Lakshmana and Bibhishana entered the city unrecognised. They passed gate after gate and finally went into the palace of the Prince. They passed stealthily into the room where the hero was engaged in prayer. He was soon attacked by the Prince of Ayodhya. He was armless, but he fought like an enraged lion, till he was cut down. They came out of the city in disguise as they went in, and none knew the foul deed they had committed. There were great rejoicings in the monkey-camp,

but soon there were loud lamentations all over the beseized city.

The bereaved and enraged father, the great king of the Rakshasas, Ravana, came out to exterminate Rama and his monkeys from the face of the earth or to die in the field of battle. He was too proud to pray for mercy or to negotiate a treaty. There was terrible carnage on both sides till the evening, when the great king fell, and the Rakshasas fled preceptiously into their ruined city.

Bibhishana was placed on the throne and Sita was brought back in pomp. Sugriva went away to Kishkinda, but Hanumana went with Rama as far as Ayodhya.

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## CHAPTER III.

### KURU—PANCHALAS.

At the time of which we are speaking, king Santanu was the kuru king of Hastinapur.\* He married Ganga, and the fruit of this marriage was a son who was named Vishma.

Once on a time king Santanu went out hunting, and in his excursions he met with a fisherman's daughter who was called Satyabati. He fell in love with her and offered to marry her, but the fisherman did not agree to the Rajah's proposal, for the king could not promise to bestow the kingdom upon the son of his daughter. King Santanu had already a son, whom he could by no means deprive of his rights. He, therefore, returned home, but very keenly felt the disappointment.

His son Vishma marked his father's melancholy mood; he enquired and learnt

\*Modern Delhi.

of the secret cause of his father's mental sufferings. He determined to make him happy and went to see the fisherman. He promised to relinquish all his claims over the kingdom, and even not to marry, so that no son could be born to him. He secured Satyabati, brought her home and gave her to his father.

Satyabati had a son before her marriage, who afterwards became the great Vyasa, and she now gave birth to two more sons. One died early, the other was married to the daughter of Kashi. But he too died, leaving no heirs. As Vishma had taken the vow of celibacy, the great Lunar Dynasty was at the point of becoming extinct. Therefore according to the custom of the age, Satyabati's illegitimate son Vyasa\* was invited to live with the widowed Princess as her husband. She gave birth to two sons. The elder became blind and was

\* This Vyasa was the celebrated Rishi who compiled the four Vedas and wrote eighteen great Puranas. In fact all great works are supposed to have been written and compiled by him.

named Dhritarashtra; the other was called Pandu. Another son was begot by Vyasa on a maid of the Princess, and he was called Vidura.\*

Vishma gave his brother's sons the highest possible education. As Dhritarashtra was blind, Pandu was declared to be the Heir-Apparent; but Vishma promised to take special care of the blind Prince and never to desert him and his children. When they grew up, Dhritarashtra was married to Gandhari, the Princess of Gandhar, and Pandu was married first to the adopted daughter of king Kunta of Bhoja, and then to Madri, the Princess of Madra.

Princess Kunti, before her marriage with Pandu, gave birth to a son, who was named Karna. In course of time another son was born to her and he was named Yudhisthira. Then Gandhari gave birth to one hundred

\* It is said that when the widowed Princess went to Vyasa, she found him so very fearful that she shut her eyes. Thus the son that was born to her became blind. Next time she gathered courage and kept her eyes open, but turned very pale, —so her son that was born became Pandu which means pale. On the third time when she was asked to go to Vyasa, she did not go at all, but sent one of her maids.

sons\* successively, and Kunti to two more. They were named Bhima and Aryuna. Madri gave birth to a twin and the twins were called Nakula and Sahadeva. The eldest son of Gandhari was called Duryodhana and another out of the rest was named Duswashana. They were all placed under the tuition of a very learned Brahmana, called Drona, who had a son named Aswathama.

Yudhisthira was very virtuous and gentle, Bhima was physically a giant; Aryuna grew up to be the best warrior. Duryodhana was as strong as Bhima, but he grew up very vicious and wicked. All his brothers imitated him in his wicked ways, and they grew up as bad as he was. Aswathama and Karna were also brought up with these Princes, the former became fond of luxuries,

\* There is an anecdote in connection with the birth of the hundred sons of Gandhari. It is said that when she was told that Kunti had given birth to a son she was mortally sorry, because her son would never be a king. She forced an abortion and tried to destroy the embryo and cut it into a hundred pieces. But finally she repented and wept for her bad conduct. A great Rishi's assistance was sought for and he put life into these hundred pieces, making one a son.

but the latter became a great warrior. Karna and Duryodhana gradually became fast friends.

Yudhisthira was the eldest son of the late king Pandu; he was also the eldest of all the brothers; therefore in course of time, he was declared to be the Heir-apparent. The sons of Dhritarashtra were known as Kurus and those of Pandu as Pandavas. The Pandavas were good and gentle, and were very much liked by the people. The Kurus were bad and wicked, and the people were afraid of them. The people of Hastinapura were happy to learn that the good and virtuous Yudhisthira would be their future king. But wicked Duryyodhana could not bear the sight of his brother's glory. He began to device plans to humiliate the Pandavas, and he was backed by all his brothers. His maternal uncle Sakuni replied him with evil advices. And it was finally arranged to murder the five Pandavas. They were tempted to go to a place called Varanabata, where Duryyodhana caused a house of lac to be built. It was made of

materials which could easily ignite. It was secretly arranged to burn the Pandavas in this infernal house. They knew nothing of the evil intentions of their cousins, and they came to cvil in this house with their mother. But Vidura loved them more than his own children; he privately informed them of the nature of their danger.

One day at the dead of night they set fire to the house and fled from the place. People thought that they must have been burnt to death.

The Pandavas assumed the garb of ascetics and roamed about for months.

They at last left the jungle and came to a country called Panchal. There they learnt that the king Drupada had taken a vow of giving away his daughter to the warrior who could be able to shoot the target which he had constructed. It was a wonderful piece of mechanism. The target was placed on a very high pole and a golden fish was placed behind it. There was only a very small bore in the target, through which one of the eyes of the golden fish could be seen.

The warrior would have to hit the fish seeing only its reflection in water, which had been kept underneath the target.

Many princes from many places had come to secure the beautiful damsel and to show their feats of arms. Vishma, Drona, Karna, Duryyodhana and all the other princes and warriors of Hastinapura had also come to this great tournament. One after another the princes tried to win the damsel, but none could hit the eye of the fish.

The Princes of Pandu went to the assembly in the garb of Brahmins. They were sitting amongst the mendicants who had come for alms. But Aryuna grew impatient to rise and shoot,—he was eagerly looking at his brother to get his permission.

Again and again cried the king Drupada, "Kings or beggars, Brahmins or Sudras, whoever, he might be, let him come and try to shoot the fish. My Draupadi will surely go to the successful man."

Finding that every one had failed and Aryuna was eager to accomplish this wonderful feat of arms, Yudhisthira at last gave

him permission to go and try his chance. He rose amidst the titterings of the Brahmins and tee hisses of the princes for he appeared to be the poorest of the poor. But he slowly and silently went to the target and looked towards the great assembly. He then took up the bow, saw the reflection of the fish on the water and sent up the arrow. It went up like a flash of lightning and hit the fish amidst the loud cheerings of the Brahmins. The princes could not believe that such wonderful feat was possible of a poor Brahmin; and they created a great uproar. However, it was finally decided that he really won the Princes.

The Pandavas with deautiful Draupadi returned home in the evening. "Mother," cried Bhima from the door, "We have got something grand to-day." "My sons," replied she, "Partake of it dividing it amongst all brothers." To obey their mother's command they all married the Princess; and it was arranged,—to avoid future disagreement,—that when one of the brothers would be with her, no other brother would go to

her or to the room where she would be. If any of them would violate this rule, he would be bound to go to banishment for certain years.

King Drupada soon came to learn that the five poor Brahmins were the five Princes of Pandu in disguise. He brought them home in all honour and pomp; the news flew from place to place like wild-fire till at last it reached Hastinapur.

King Dhritarashtra, under the advice of Vishma, sent Vidura to bring them back to the capital. They all came back and lived separate from Duryyodhana and his brothers, in a new city, called Indraprastha. There lived they in happiness and joy.

One day a poor Brahmin came to Aryuna and piteously appealed to him to rescue his kine from robbers. Unfortunately Aryuna's arms were in the room where Yudhisthira was with Draupadi. But to save the poor man's property he faced the dreadful penalty of banishment. He went into the room, took up his arms and hastened to help the poor man.

After chastising the robbers he returned to his brothers and asked their permission to go to banishment. With very sorrowful heart the brothers bade him farewell, and Aryuna left Indraprastha and went away on pilgrimage.

He travelled all over the country and at last came to Pravasha. His dearest friend Krishna, the prince of Mathura and Dwaraka, went to meet him. He brought him to his capital and gave him his sister Subhadra in marriage. He passed here many a happy day with his friend and wife.

After the completion of the specified time for banishment, he came back to Indraprastha and joined his brothers. They all lived very happily, and they tried their best to please the Kurus by every possible means.

Bhima, Aryuna, Nukula and Sahadeva went out according to the custom of the age to conquer the adjacent kingdoms. They subjugated many kings and exacted tributes from various principalities. They returned home with hoards of wealth, and Raja

Yudhisthira celebrated the victory by holding the Rajsuya Yagma. It was a grand and magnificent Durbar, in which numerous kings and princes came to pay homage to the great Pandavas. All was joy and merriment; every one was happy, except Duryodhana and his brothers. They could not bear the success of the Pandavas; the glory and the happiness of the princes of Pandu were gall and worm-wood to them. They returned to Hastinapura resolving upon taking vengeance.

They held a secret council, in which uncle Sakuni advised them to invite Yudhisthira to play. "A Kshatrya," said he, "Can never refuse to accept a challenge when asked to fight or to gamble. I shall play dice with him and win all his property and wealth. Let us disgrace them before the whole world."

This wicked advice was accepted; king Yudhisthira was invited to play; and the most unfortunate game was begun. It was a great gambling match,—the Pandavas were on one side and the Kurus on the other.

The place was the great Durbar Hall and the audience was the whole Hastinapura.

Fortune was against the Prince of Pandu; he began to lose. He gradually lost all his wealth,—he lost all his possessions, his palaces, horses and elephants. Finding that he had nothing else to bet, he betted his yonger brother and lost. He then one after another lost all his brothers. He then betted himself and lost. There was nothing more to lose. He raised up his head, looked around that great assembly and wiped away the hot drops that had gathered over his forehead. "Yudhisthira," sneered Sakuni, "Bet this time Draupadi, your wife. You are sure to win, for she is a lucky woman." He silently began to play and betted his dear wife; but fortune was against him, and he lost again.

There was great glee on the side of the Kurus; they again and again cheered for their victory.

Wicked Duryodhana was mad with joy. "Oh friends!" exclaimed he, "These Pan-

davas are now our servants. Let them sit with the menials."

Duryodhana was not satisfied with thus humiliating his own cousins. He ordered his brother Duswashana to go and bring Draupadi in the open Court. The daughter of a king and the queen of the great Pandavas was dragged out of her apartments and brought before the Durbar. The whole Hastinapura wept, and the people cried "Shame."

At this point good Vidura interfered. He went first to Vishma and then to king Dhritarashtra. He told the blind monarch what his wicked sons had done. He entreated him to save the Kurus from the wrath of the Pandavas, and thus to protect the great Lunar Dynasty from the self-dissension and self-destruction. The king brought the Pandavas to him and freed them from their eternal slavery. They were allowed to go and to begin their life anew.

Duryodhana was much disappointed. He could not disobey his father's command and could not prevent the Pandavas to go

away. He knew that it would be very easy for them to conquer fresh kingdoms and to secure fresh wealth. He, therefore, called his uncle Sakuni to advise him, how to destroy these thorns on his path.

"Invite them again to play," said Sakuni, "Ask them to bet in this wise. If they lose, they will have to go to the exile for thirteen years, the last year of which they shall have to pass *incognito*. If they are found out, they will have to go again the exile for 12 years and so on. We are sure to find them out when they would try to live *incognito*. Rest assured they will never be able to come back."

Next morning Yudhishthira was again challenged to play.

The unfortunate play was again begun, and Yudhishthira again lost the game. He sacrificed himself for virtue and truth, and they silently left Hastinapura to pass 12 years in banishment. Their faithful and dear wife Draupadi followed them to be the partner of their miseries. They left the city amidst the wails of the people, and entered a deep forest.

There they lived like ascetics for twelve years ; at last the time came when they had to live *incognito*. It was a very difficult task, for they knew the Kurus would move heaven and earth to find them out.

They left their jungle-abode one night and went in disguise to the kingdom of Birata. There Yudhisthira gave himself out as a dice-player, and became the Raja's companion. Bhima became his cook ; Aryuna assumed the garb of a female and calling himself an eunuch became the dancing and the music master of the princess Uttara, the daughter of the king. Nakula became the horsekeeper and Sahadeb the cow-herd. Poor Draupadi entered the service of the queen as one of her maids. There they lived very quietly and happily for a year, and the Kurus with all their efforts, failed to know their whereabouts.

A year passed away.

King Birata found out the disguise of Yudhisthira and his brothers. He placed him on his throne and gave the Pandavas all possible honour. His daughter Uttara

was married to Abhimanyu, the son of Aryuna by Subhadra.

The news very soon reached the capital of the Kurus. The blind king Dhritarashtra, the Nestor of the Lunar House Vishma, the preceptor Drona, the good honest Vidura all tried to induce Duryodhana to make an amicable settlement with the Pandavas, but he at the advice of his evil-making uncle Sakuni and his ambitious friend Karna put a deaf ear to all their good counsels.

When all preparations were complete, Yudhisthira marched out with his army and encamped on the field of Kurukshetra. Duryodhana with his stupendous army came out of Hastinapura to give him battle.

There were millions of soldiers on both sides ; the greatest generals and the most powerful potentates had come to meet in mortal struggle. It was a battle between brothers and brothers and friends and friends. On one side there were the greatest of the great Vishma, the ablest of the able Drona, the bravest of the brave Karna. There

were hundred sons and numerous grandsons of the blind king, backed by the most powerful chiefs of India. On the other, there were the five princes of Pandu with their sons Abhimanyu. There were king Drupada and king Birata, and some other kings and princes, connected with them either by blood or by marriage. But there was Krishna who was their guide, friend and leader.

Vishma had promised never to desert the children of the blind king. With the greatest sorrow and regret he consented to command the Kuru-army for ten days. It was useless to try to describe his feats of arms, for there was none so great, either in war or in counsel. He killed almost the half of the Pandava-army.

But Aryuna mortally wounded him, and great Vishma fell from his chariot. The leaders of both parties hastened to the wounded Patriarch. Both the Kuru and the Pandu princes wept bitterly for him, for surely he was more than a father to them all.

The next day the Kurus came out to give battle under the command of Drona.

He arranged his army in a most wonderful way. The Pandavas found that it was impossible to break the enemy's ranks or to penetrate into the semi-circle formed. But young Abhimanyu broke into the circle by his most daring charge and killed many thousands of the enemy. But he was soon hemmed in by the Kurus. Seven great warriors such as Drona and Karna rushed upon him in wild fury. The poor boy was soon overpowered and killed. Bhima rushed to his rescue, but before he could reach the young hero, he fell mortally wounded from his chariot. Bhima became ten times furious by grief and vengeance. He killed thirty of his wicked cousins, and felled a thousand of the enemy.

Next day the Kurus came out under the command of Karna. There was hand to hand fight continuously. Blood flowed like water and reddened the field of Kurukshetra. Bhima killed Duswashana and the rest of his wicked cousins, but he had to retreat before Karna. Many fell on both sides, and the Pandava army was gradually

driven back and finally routed. Arjuna soon came to rally round his army, and stood face to face with Karna. Both were equally great in arms ; they faught like lions for hours together till Karna fell. The Pandavas cheered lustily and the Kurus retired to their camp in sorrow.

Early next morning the Pandavas attacked the Kurus with renewed vigour. Raja Birata fell fighting, but the most wicked Sakuni was also killed. The whole Kuru army became disorganised, and by evening they were hopelessly defeated and routed and the Pandavas were in hot pursuit.

It was soon rumoured that Raja Duryodhana had fled from the field. The Pandavas immediately pursued him and found him hidden in a place of safety. When he saw that there was no escape, he came out and challenged Bhima to a single combat. They faught like two mad elephants, but king Duryodhana at last fell mortally wounded.

The Pandavas came to Hastinapura after the victory. But it was a victory saturated with the blood of all that was dear and near

to them. There was no joy ; there was no merriment. Their entrance to capital of their forefathers was not ushered in by the sounds of drums or the boomings of fire-works. Slowly and silently they entered the palace, but there were heart-rending lamentations all around.

THE five princes of Pandu lived for some years more, and they then retired into the jungle to pass the remainder of their lives in prayers and meditations.

Princess Uttara, the wife of poor Abhimanyu, was with child, when her husband fell on the field of battle. She gave birth to a son, who was named Parikshit.

When prince Parikshit grew up, he became the king of Hastinapura.\*

\* For detailed accounts, see my "Srikrishna, His Life and Teachings."

## CHAPTER IV.

### KRISHNA, THE GREATEST OF THE GREAT.

Greater than these two events were the birth of Srikrishna and the preaching of his great Religion of the Gita just in the beginning of this period. The following quotations will give an idea what was Krishna and what position he held amongst the Aryan of that age. \*

The cow-herd boy of *Vrindavana* had now become the greatest of all men in India. He had been adored and worshipped by innumerable men as a great Prophet,—a Supernatural Being,—nay the Supreme One Incarnate. Living in distant Dwarka in his city on the sea, Krishna ruled over the hearts of the Aryan Land. The greatest heroes and the most powerful potentates had bowed down their heads before his great

\* The quotations are from my work, "Srikrishna, His Life and Teachings." For full particulars about the life and teachings of Srikrishna, we refer our readers to that book.

prowess and supreme statesmanship; the most illustrious Rishis and Sages, learned scholars and great ascetics, had all given him the first place for his supernatural intelligence, his wonderful learning, his great piety,—his superhumanity in every thing. The masses had been carried away by an undescribable love for him,—the reason whereof they did not know. The sinful were terribly afraid of him,—the pious were his loving devotees. A new thought, a new religion, a new happiness now rolled over the land of the Aryans from one end to the other.

The rule of such tyrants as Kansa, Shishupala, Jarasandha and others had been replaced by that of such a pious and virtuous ruler as Yudhisthira. The little kingdom of love and devotion, beauty and sublimity, that Krishna founded in the beautiful forests of *Vrindavana* had now extended far and wide,—from the snow-capped Himalayas in the north to the dense forests in the south, from the Vrisni city of Dwarka in the west to Bhismaka's great kingdom in the east.

He was a great Mystery to all, but all the same the people loved him with all their heart. They worshipped and adored him, they feared and respected him, they called him God, preceptor, father, protector, and friend.

But what sort of life did Krishna himself lead? He was the greatest warrior who had defeated all others; he was the most powerful general, commanding the mighty army of the Gopas; he was the greatest statesman, the adviser of the great king Judhithira and all the monarchs of *Aryavarta*; he was the great diplomat who had brought all the quarrelling Aryan chiefs under one pious Emperor, thus bringing in peace and happiness to the millions of persecuted and down-trodden men; he was the greatest of all learned men, whom the great Rishis revered; he was the great religious teacher who had introduced a wonderful religion amongst the Aryan races, thereby raising them to the highest status of civilisation; he was the great centre from which flowed all love, all beauty and sublimity, all

happiness and bliss. But he himself led a very simple life. He said, "I am indifferent alike to my home and body. I am happy in my own self." Living always in the whirlpool of wordly affairs, he was the greatest ascetic that was ever born in the world. He was a Master over Matter as well as Spirit. He ruled over both, and therefore he was superhuman. Wherever he lived, it was a land of joy and merriment, and wherever he went, people felt an undescribable bliss and happiness. He had madened all India, as he once did the little *Vrindavana* and Mathura.

He was Nature personified. He was as high, stern, hard and majestic as the Himalayas; he was as humble, soft, sweet and snblime as the *Jamuna*. He was as fearful as the roaring tempest cracking the tallest trees; he was as lovely and charming as the sweet moon-beam playing on the blossoming flowers. What was he? The men that saw him did not know him,—how could we?

Thus did he live in Dwarka,—the greatest Man of all men living. Adored and

worshipped by all,—universally loved and feared, respected and obeyed, His was a towering Personality,—a wonderful Man among men ; but yet He was a great Mystery,—none could understand Him, nor His works, nor His teachings, nor what and who He was. His Life and His Teachings were the Beacon Light that guided,—and will ever guide,—the humanity to the everlasting Land of Bliss.

We can here quote only a few lines from the great teachings of Srikrishna.

“You grieve,” said Krishna, “for those that deserve no grief ; and at the same time you utter words of wisdom. But a man of knowledge do not grieve for the living or for the dead. Neither I, nor you, nor these kings were ever non-existent, and again none of us will ever cease hereafter to exist. As childhood, youth and old age are but changes in the body of men, so death is but a change. A man of knowledge is never deluded by it.

The contract of senses with the internal objects which produces cold and heat, plea-

sure and pain, are not permanent, because they have beginnings and ends. Therefore, O Arjuna, you must bear them. The man who is learned in the true knowledge, whom the contact of senses cannot afflict, and to whom pain and pleasure are alike, merits *Muksha* (Final Imancipation). There is no existence of that which is *Asat*, and there is no non-existence of that which is *Sat*. Those that are truly learned perceive the correct ends of both. Know that which pervades all this universe is indestructible ; none can destroy that imperishable Principle. The matereal body only (as that of a man) of that evet-lasting, indestructible, infinite, but embodied Self is said to be perishable. Therefore, O Arjuna, engage in battle.

He who thinks that it (the great Self in man) is the killer, and he who thinks that it is killed, either of them knows nothing, for it neither kills nor is killed. It is never born, it never dies ; having existed, it does never become non-existent. It is unborn, everlasting, unchangeable and ancient. It is not killed, though its body is killed. How and

whom can that man kill or cause to be killed who knows his great Self to be unborn, indestructible, everlasting, and imperishable? As a man casts off his worn-out clothes and puts on new ones, so does this embodied Self casts off old bodies and enters into new ones. Weapon does not cut this great Self; fire does not burn it; water does not moist it; wind does not dry it. It is not to be cut, not to be burnt, not to be moistened and not to be dried up. It is everlasting, all-pervading, stable, firm, eternal, ever-continuing, not perceivable, inconceivable and unchangeable. Therefore, knowing it to be such, you ought not to grieve.

And again, if you think, O Arjuna, that this great Self constantly takes birth and constantly dies, even then you ought not thus to grieve; for death is certain to one who is born, and birth is certain to one who is dead. Therefore you ought not to grieve for such unavoidable matters.

In the beginning, O Arjuna, all beings are unmanifest; in the middle they are manifest, and at the end they are unmanifest

again. What is there then to be sorry for? One sees this phenomenon as a wonder; others hear of it as a wonder, but even hearing of it, none can understand it.

This indestructible embodied Self, O Arjuna, is in the body of every one. Therefore you ought not to grieve for the death of any beings.

And again, looking to your own duty pertaining to your own caste, you ought not to waver to fight. There is nothing better to a *Khashtrya* than a righteous battle. Happy are those *Khashtryas* who get such a battle to fight,—a battle that comes of itself, and which is the open gate to heaven.

“If you do not fight this righteous battle, you will incur sin by abandoning your duty and sacrificing your fame. Every man will proclaim your everlasting infamy. To him who is honoured, infamy is a greater calamity than death. All the great car-warriors will think that you abstain from the battle through fear. You will be lightly thought of by those who honoured you before. Decrying your powers, your enemies will

say of you things unutterable. What could be more painful to you than this? If you be killed, you will go to heaven; and if you be victorious, you will enjoy the whole world. Therefore, O Arjuna, be resolved to fight. Arise.

*"Considering pleasure and pain, gain and loss, victory and defeat, all equal and same, be ready to fight; you will then incur no sin."*

"The excellent and mysterious words," said Arjuna, "which you have told me about the Supreme Self and the Individual Self have removed my delusion. I have heard from you in detail the Mystery of Production and Dissolution of Things. I have heard about your inexhaustible Greatness.

"O great Lord, what you have said about you is perfectly true. But, O highest of all things, I desire to see your Divine Form. If, O Lord, you think that I am competent to see that Form of yours, then, O Lord, show me your inexhaustible Form."

"Behold, Partha," replied Krishna, "my *Forms* by hundreds and thousands. They are various, divine, and different in colour

and form. Behold, Arjuna, the entire Universe of movables and immovables and whatever else you wish to see all collected in my this body. But you are not fit to see me in my Divine Form with your these eyes. Therefore I give you divine sight. Behold now my great Mystic Form.

Having said this, mighty Lord of Mystic Powers, Hari, revealed to Arjuna his great Divine Form.

No pen can describe what Arjuna saw. No pen can paint the feelings that the Pandava prince felt on seeing what none else could ever see. He was struck with awe ; he was dumb ; he was fainting ; he trembled from head to foot ; his hair stood on an end ; he knew not what he saw and what he felt, except that he was in extreme ecstasy.

Recovering his power of speech, he fell on his knees and bowed again and again to Krishna. Joining his palms, he then thus addressed to the Highest of the High. "It is quite natural that the universe is delighted in singing your praise. O Infinite One, O God of Gods, you are that which is, and that

which *is not*, and that which *is beyond* both the existents and non-existents. You are the First God, the Ancient Being. You are the Supreme Refuse of the world. I bow down my head to you a thousand times. Again and yet again I bow down my head to you. My salutation to you in front ; my salutation to you from behind ; my salutation to you from every side. You are all."

"O Krishna, O Yadava, O friend, O Infinite One, I beg your pardon for whatever was carelessly said by me out of love and out of friendship. You are the Father of the Universe, you are the great Master. O Lord, prostrating myself before you, I ask your grace. Seeing your this Form unseen before by man, I am delighted, but my mind has been filled with extreme fear. Show me, O God, your ordinary form. Be gracious."

"O Arjuna," replied Krishna, "being pleased with you, I have shown to you, through my mystic powers, this my Supreme Form,—glorious, universal, infinite and primeval."

Having said this, Krishna once more

showed his own form. "O Krishna," said Arjuna, "seeing your this gentle human form, I have again come to my right mind and to my normal state."

"O Arjuna," replied Krishna, "the Form of mine which you have just now seen is difficult to be seen. Even the celestials are always eager to see my this great Form. Not by the study of the Vedas, not by penances, gifts or sacrifices, can I be seen in this Form of mine which you have seen."

"But, O Arjuna, by undeviating devotion to me, I can in this Form be known, truly seen and attained to. O Arjuna, he, who is a Worker of my Works, who has made me his Supreme Object, who is free from attachments, and who has no enmity towards any creature, attains to me.

Krishna then thus concluded his great teachings to his friend and pupil. "Mentally dedicating to Me all actions at all times, resorting to mental abstraction, and being fully devoted to Me, fix all your thoughts constantly on Me. Fixing your thoughts on Me, you will surmount all difficulties through

My favour. But if from self-conceit you do not listen to Me, you will then surely perish."

"If out of self-conceit you think 'I will not fight,' your this resolution will be in vain; for surely will Nature rule you. Bound by your own Duty and ordained by Nature, you will involuntarily do that which, out of your mental delusion, you do not want to do. O Arjuna, the Lord, as if mounting on a machine, seats in the heart of all beings and turns them as He pleases by His illusive powers. Therefore, O Arjuna, seek shelter in Him in every way. By his favour you will get the Supreme Peace and the Eternal Seat."

"I have thus, O friend, declared to you the Knowledge which is more mysterious than other mysteries. Reflect on it fully, and then act as you like. Once more hear my words,—the most mysterious mystery of all. You are very dear to me, therefore I tell you what is good for you."

"Fix your heart on Me; become My devotee; sacrifice to Me; bow down to Me,—you will then come to Me. I tell you tru-

ly, for you are very dear to me. Forsaking all religious duties extant, come to Me ; come to Me as your sole refuge. I shall deliver you from all your sins ; do not grieve."

"My delusion is gone," said Arjuna, "O Lord, through your favour, I now know what I am. I am now firm. My doubts have now been dispelled. I will obey you. I will do your bidding."\*

After these great events, the land of the Aryas enjoyed long years of peace and prosperity.\* Peace produces advancement of a nation. Therefore a great impetus was given to the improvement and expansion of the Aryan Literature and Religion. —All the great minds, that were previously occupied in thinking or carrying out how to defend the country from the Non-Aryan hordes and how to prevent internecine wars, were now devoted to Literature and Religion. And the result was—the Brahmanas and the Upanishads. †

\* For Gita we shall again refer our readers to my "Sri-krishna, His Life and Teachings."

† These works will be described in the following three Parts.

A  
COMPREHENSIVE HISTORY

OF THE  
RELIGION OF THE HINDUS,  
ITS BIRTH, RISE, DEVELOPMENT AND EXPANSION

BY

DHIRENDRA NATH PAL,  
AUTHOR OF SRIKRISHNA, HIS LIFE AND TEACHINGS, ETC.

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BRAHMANIC PERIOD.

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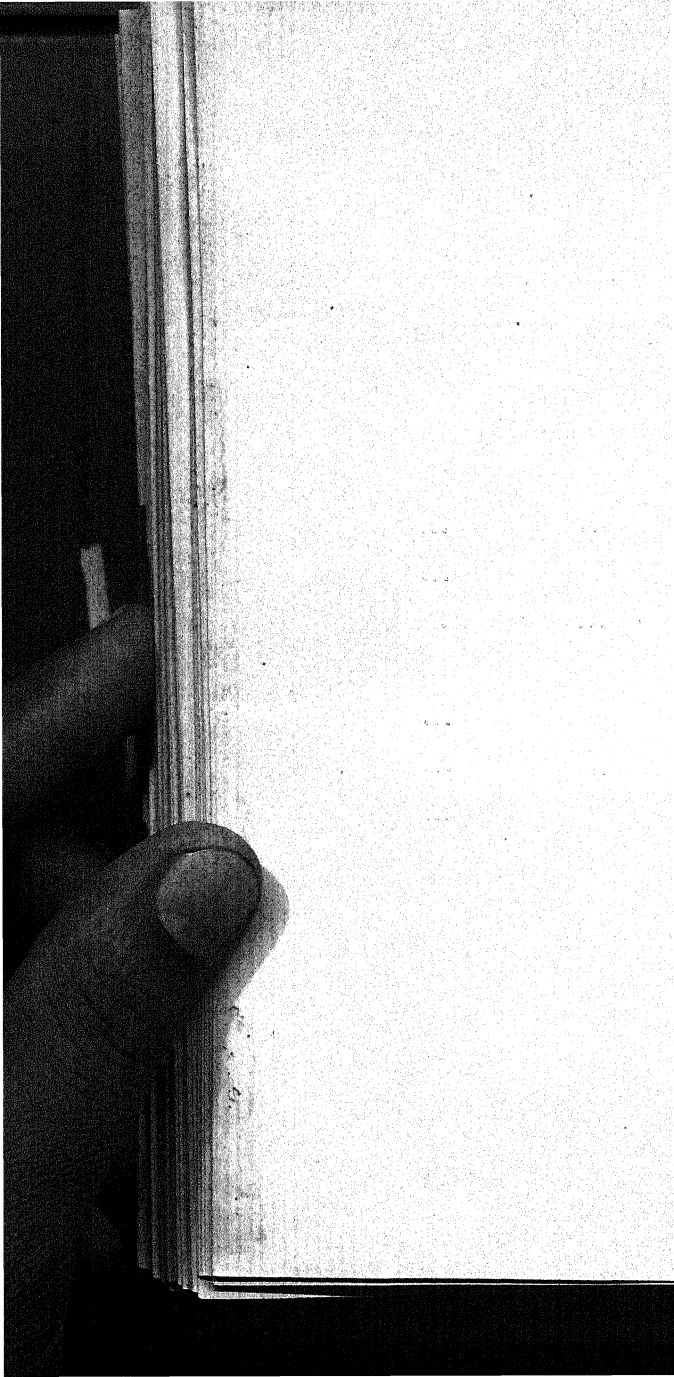
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COMPREHENSIVE HISTORY  
OF THE  
**RELIGION OF THE HINDUS.**

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BRAHMANIC PERIOD.

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CHAPTER V.

THE BRAHMANAS.

There are two Brahmanas in the Rig Veda. Of these, we have two, the *Aitareya-Brahmana* and the *Sankhayana* (or *Kaushitaki*) *Brāhmana*. They are closely connected with one another and treat essentially of the same matter, not unfrequently, however, taking opposite views of the same question. It is in the distribution of their matter that they chiefly differ. In

the *Sankhayana Brahmana* we have a perfectly arranged work, embracing on a definite plan the entire sacrificial procedure ; but this does not seem to be the case in an equal degree in the *Aitareya-Brahmana*. The latter moreover, appears to treat exclusively of the Soma Sacrifice; whereas in the former it merely occupies the principal place.\*

The word *Erahmana* is literally that which relates to the 'formula' or 'ceremony', from *Brahman* (*neut.* not the *masc.* which means 'chief priest' *Brahman*). *Brahman*, itself etymologically means a 'drawing forth,' in the sense of 'producing,' 'making' or 'creating', just is '*poet*'

\* To the *Rig-Veda*, two Brahmanas are attached, viz. (1.) the *Aitareya Brahmana*, edited, translated and explained by Dr. M. Haug, Bombay, 1863. See *Indian Wisdom* (M. W's.) pp. 27-35 Max Muller's A. S. L. 313 ff. It is being re-edited with commentary, &c. by Pandit Satyavrata Samasrami of Calcutta. The first vol. is published. It is to be completed in 4 Vols. of 20 fasciculi. 5,000 slokas.

To this belongs the *Aitareya-Aranyaka* in five books the first three translated by Max Muller, S. B. E. vol. i. p. 155-268 (cf. Intro. pp. xci-xcviii), with its Upanishad. The original is edited by Roer in the *Bibliotheca Indica* of the Asiatic Society of Bengal.

(2) The *Kausitaki Brahmana*, otherwise called *Shankhayana* with its Aranyaka and Upanishad. Max Muller's translation of the Upanishad is also included in vol. i. of S. B. E., pp. 268-308, and Prof. Cowell's will be found in the *Bibliotheca Indica*. See M. Muller's Intro. S. B. E., vol. i. pp. xcviii—c.

was derived from the Greek. Hence in a special manner it meant what was made or produced for the Gods—the hymns, prayers, food, oblations made for presentation at the Sacrifices. This is the meaning of the word in the Rig-Veda. In proof i. 3, 5—‘Receive the prayers (*brahman*) of the sacrificer’; i. 24, 11.—‘Besecching thee with prayers (*brahman*), I ask it of thee’; i. 34, 18—‘O Agni by means of this prayer (*brahman*) do thou thrive’; i. 52, 7—‘O Indra, like waves into a lake the hymns (*brahmani*) magnifying thy glory reach unto thee’; i. 84, 3—‘thy horses are harnessed with prayers (*brahmāna*).’

The Aitareya Brahmana spreads over eight books, each containing five chapters or lectures and sub-divided into an equal number of sections (*Khandas*) amounting in the whole to 285. It is principally in metrical form, with however large portions in prose.

The Kaushitaki Brahmana contains two dialogues of some interest, one in which Indra instructs Pratardana in Theology, (an extract from which will be found below) and another in which Ajatasatru, King of Benares, com-

municates Divine Knowledge to a priest called Balaki. By many this Brahmana is, as a whole, regarded and treated as an Upanishad.

The two Brahmanas of the Rig-Veda treat essentially of the same matter, but not unfrequently take opposite sides; and while both deal largely of Soma or Homa sacrifices, the former almost confines itself to them. They are indefinite with sacrifices in which the fermented juice of the Soma plant is used in worshipping the God Soma, now accepted by many scholars as none other than the Moon, of which the plant was the earthly incarnation.

It is related by Sayana in his introduction to the Brahmana that an ancient Rishi had among his many wives one who was called Itara. She had a son Mahidasa Aitareya by name. The Rishi preferred the sons of his other wives to Mahidasa, and went even so far as to insult him once by placing all his other children in his lap to his exclusion. His mother, grieved at this ill-treatment of her son, prayed to her family Goddess, who appeared in her celestial form in the midst of

the assembly, placed Mahidasa on a throne, and gave him, as a token of honour for his surpassing all other children in learning, a boon which had the appearance of a Brahmana. The boon having been received a Brahmana, consisting of 40 sections, came forth through the mind of Mahidasa, and its Aranyaka was revealed in the shape of the vow of an hermit. Hence, after Mahidasa Aitareya, the Brahmana and its Aranyakas are called Aitareya. According to Brahmanical ideas, vows, curses and blessings can assume visible forms as stated in the story.

In the Kaushitaki Brahmana there is a passage implying a special prominence given to a Hindu Deity who came afterwards to be known as Siva. He is called Isana and Mahadeva. The passage may be an interpolation, as Siva is not one of the Vedic Gods. There are other circumstances which render it probable that the whole of this Brahmana is less ancient than the Aitareya Brahmana.

"If," remarks Max Muller, "we compare the Aitareyins and the Kaushitakins, we find their wording, even when they treat of

the same matters, very different. The order in which the Sacrifices are described is not always the same, nor are the ceremonial rules always identical. Illustrations and legends are interspersed in the Brahmana of the Kaushitakins of which no trace can be found in the Brahmana of the Aitareykins. And yet with all these differences the literal coincidence of whole chapters, the frequent occurrence of the same sentences, the same comparisons and illustrations, render it impossible to ascribe to each a perfectly independent origin."

This Brahmana is also known under the name of Sankhayana Brahmana, just as the older Aitareya is spoken of as the Asvalayana Brahmana. The arrangement of the Kaushitaki, as stated above, differs considerably from that of the Aitareya Brahmana. For example, the Sacrifice called Dikshaniya Ishi, which comes first in the Aitareya occupies the 7th Chapter in the Kaushitaki. While there are Sacrifices thus common to both, there are others which are found in the one, but not in the other. Still it is very

apparent that they had a common origin. It is also worthy of notice that they appeal continually to earlier authorities, not to speak of the Sanhita to which reference is so often made. In the Kaushitaki-Brahmana, "the conflicting opinions of ancient sages are so well confronted, and their respective merits so closely discussed, that," as Prof. Max Muller remarks (His. p. 428), "we sometimes imagine ourselves reading the dogmatic philosophy of Jaimini." The older of the two Brahmanas consists of 40, the latter of 30 chapters or Adhyayas? hence, according to Panini, they should be called—"*trainsani* and *chatvarinsani brahmanani*." One of the stories common to both may be here referred to as of some interest—"Kavasha Ailusha is the author of several Hymns in the 10th Book of the Rig Veda. Yet this same Kavasha was expelled from the Sacrifice as an impostor and as the son of a slave (*dasyah putra*), and he was readmitted, only because the Gods had shown him special favour. In the Mahabharet he is called a Nishada." (M M's His. p, 59.)

## CHAPTER VI.

### THE SAMA-VEDIC BRAHMANAS.

The first and most important of the Sama-Vedic Brahmanas is the *Tandya*, which is also called the *Praudha* and *Panchavinsa*. It is thus called because of its containing 25 Books. Like the others, it pre-supposes the three-fold orders of priests and the three groups of hymns of the Rig-Veda, and, as derived from them, those of the Sama-Veda. Weber describes the contents of the *Tandya* Brahmana as from its great extent, this work contains a mass of highly interesting legends as well as of information generally. It refers solely to the celebration of the Soma Sacrifices and to the chanting of the *Samans*, accompanying it, which are quoted by their technical names. These

Sacrifices were celebrated in a great variety of ways ; there is one special classification of them according as they extended over one day or several, or finally over more than 12 days. The latter could only be performed by Brahmanas, and that in considerable numbers, and might last 100 days, or even several years. \*

\*(1.) The *Tandya*-, or *Maha*-, or *Praudha*-, or *Panchavinsa-Brahmana*, edited in the Bibliotheca Indica, with Sayana's Commentary, by Pandit Ananda Chundra Vedanta vagisa. See Dr. R. L. Mitra's *Chandogya-Upan-Intro.* p. 11.

(2.) The *Shadviseka Brahmana*, with Sayana's Commentary, an English translation, &c. by A. C. Burnell, Ph. D., was advertised in 1877. in *preparation*. The original edited with Sayana's Commentary by Pandit Satyavrata Samasrami, but without translation. The last part of it, the *Adbhutadhyaya Brahmana* has been edited and translated into German and explained by Dr. Weber, in his *Zwei Vedische Texte-uber Omina and portenta* (4to. Berlin, 1859.)

(3.) The *Samavidhana Brahmana*, edited together with Sayana's Commentary and Introduction by A. C. Burnell, Ph. D. : London, Trubner, 1873. Vol. I. The second volume (Translation, Notes and Indexes) was also promised in 1877. There is an edition of this the third Brahmana, published in Calcutta with Sayana's Commentary and a *Bengali* translation, by Pundit Satyavrata Samasrami, price five Rupees, 500 slokas. Manuel containing the rites and recitations prescribed by the *Samavidhana* for persons who desire offspring, in which the *Sama* texts are quoted in full, are in circulation in MS. and in printed.

(4.) The *Vansha Brahmana*, edited and translated into German by Professor Weber in I. S. iv. 371-386; also together

The *Gayatri Br.*, *Asyava Br.* and the *Pratigraha* sometimes are parts of the *Tandya Br.*

with Sayana's Commentary by A. C. Burnell, Ph. D., Mangalore, 1873; and also with Sayana's Commentary and *Bengali* translation. by pundit Satyavrata Samasrama, Calcutta This Brahmana, Sayana calls "the 8th and last." 40 slokas. Genealogy of the Sama Veda Rishis and their descendants.

(5.) The *Arshya* Brahmana, the Sanskrit text, edited together with extracts from Sayana's Commentary, &c., an Introduction and index of words by A. C. Burnell, Ph. D., Mangalore, 1876; also edited with Sayana's Commentary, by Pundit Satyavrata Samasrama. 300 slokas.

Dr John Muir in his *Original Sanskrit Texts* (Vol. i. p. 241, 3rd Ed.) writes: "The Rishis called their hymns by various names...and they also applied to them the appellation of *brahma* in numerous passages (as in i. 37, 4; viii. 32, 27, where the word is joined with the verb *gayata*, 'sing' and in vi. 69, 7, where the gods are supplicated to *hear* the *brahma*) as well as from the fact that the poets are said (in i. 62, 13; v. 73, 10; vii. 22, 9; vii. 31, 11; x. 80, 7) to have fashioned or generated the prayer, in the same way as they are said to have fashioned or generated hymns in other texts as in i. 109, 1; v. 2, 11; vii. 15, 4; vii. 77, 4; x. 39, 14), where the sense is indisputable; while in other places (iv. 16, 21; v. 29, 15; vi. 17, 13; vi. 50, 6; vii. 61, 6; x. 89, 3) new productions of the poets are spoken of under the appellations of *brahma*."

(6.) The *Devatadhyaya* Brahmana, edited with Sayana's Commentary, Index of words &c., by A. C. Burnell, Ph. D., Mangalore, 1873; also edited with Sayana's Commentary and a *Bengali* translation by Pundit Satyavrata Samasrama, Calcutta, price Re. 1.

(7.) The *Samhitopanish* Brahmana, edited with a Commentary an Index of works, etc., by A. C. Burnell; Mangalore 1877.

This, the second of the Sama-Veda Brahmanas, proclaims itself as a supplement of the first. Though itself consisting of books, it is in reality Book 26th of the *Panchavinsa-Brahmana*. It deals principally with Sacrifices of expiation and ceremonies of imprecation. The fifth book is of special interest as a picture of the time in reference to the daily occurrences of life, its omens and portents, with the rites to avert evil. "Ceremonies first given," Weber say, "are

(8.) The *Mantra* or *Chhandogya-Brahmana* in ten books, eight of which are published as the *Chhandogya-Upanishad*, in the *Bibliotheca Indica*, edited by Dr. Roer and translated by Dr. R. L. Mitra. These same 8 books are translated in Vol. I. of the S. B. E. as properly an *Upanishad*. As such they are outside our present study. The first two books were discovered by Pundit Satyavrata Samasrami a few years ago and edited, annotated, translated into *Bengali* and published in Calcutta, price Rs. 4. It is Sayana's *sixth Brahmana*.

(9.) The *Jaiminiya*, or *Talavakara Brahmana* was, only a few years ago, discovered (to European scholars) in Southern India by Dr. Burnell. A part of it was previously known as the *Talavakara*, or *Kena Upanishad*, edited and translated by Prof. Max Muller in Vol. I. of the S. B. E. pp. 147-156; of. *Introd.* pp. lxxxix. ff. An account of the *Brahmana* proper is given by Prof. Whitney in the *American Oriental Society's Proceedings* at Boston, May, 1883.

(10.) The *Satyayana Brahmana*, quoted by Sayana (see Max Muller R.-V., Vol. V. pp. xix. ff.), seems to be lost.

(11.) The *Balavi Brahmana*, one of the old *Brahmanas*, according to Panini, seems also to be lost; and so of others.

those to be observed on the occurrence of vexatious events generally; then come those for cases of sickness among men and cattle, of damaged crops, losses of precious things, &c. ; those to be performed in the event of earthquakes, of phenomena in the air and in the heavens, &c., of marvellous appearances on altars and on the images of the Gods, electric phenomena and the like, and of miscarriages." From various circumstances Weber concludes that this Brahmana is not older than the days of Megasthenes. Max Muller satisfied himself by simply remarking that it "must be of very modern date." He however adds that "it mentions not only temples, but images of Gods, which are said to laugh, to cry, to sing, to dance, to burst, to sweat, and to twinkle; so that here, in any case, the Veda are plainly committed to idolatry, and that of the rudest character."

The Kalasa Brahmana is part of the Shadvinsha.

The *Samavidhana Brahmana* differs from the Aitareya, Kaushitaki, and Satapatha

Brahmanas in that it lacks both the copiousness of matter and the systematic arrangement which characterise them. In it we find "merely a dry set of precepts arranged in an orderly series," in place of "the reasons for any particular practice which from the most remarkable feature the great Brahmanas." But Dr. Burnell adds "Here and there a passage remains which is of the true Brahmana character; such is the incantation to the Goddess Night, and the dialogue between the Goddess and the magician; there can be little doubt, however that the boon asked for is a latter interpolation. Various circumstances make it clear that in its present form, it is not later than the 7th century A.D. or earlier than the 5th century B.C. The bulk of the work "consists of certain penances and ceremonies which are supposed to destroy the evil effects of some actions, and in other cases to bring about results desired by the performer. The first (*tapas* and *prayascitta*) form but a small part of the work; the *Kamya* rites, or ceremonies of a magical nature fill two out of the three chap-

ters into which the Samavidana Brahmana is divided. It preserves for us a picture of the begining of a civilization and ideas and practices which other nations have in the course of their progress thrown aside, or concealed with shame, and which now exist tardly anywhere on the earth."

The *Vansha Brahmana* is but a brief treatese, consisting of the names of the various professors or teachers (*Acharyas*) of the Sama Veda, together with those of their predecessors back to the founders or original teachers or Brahma. These names are arranged in three different series. The first contains 35 names beginning with Brahma and ending with Amabashwa and Radha. From these two originated two different schools. With Amabashwa originated the Ansu School and with Radha the Govila School. The second series contains 27 names, beginning with Ansu and ending with Sarbadatta. All these belong to the Ansu School. The third series contains 14 names, beginning with Govila and ending with Nayana. These 14 belong to the Govila School.

The *Arsheya Brahmana* is also practically an index of the contents to the Sama Veda, and as such might be called an Anukramani, composed with the view of helping the memory in the reciting of the various chants or Samans of which it consisted. It is however the only Anukramani that is regarded as a Brahmana. It is simpler in plan than the other Anukramanis. According to Dr. Burnell, "like all the literature of the evidence it furnishes as to the reduction of the Sama Veda and the philological interest belonging to a string of old names, it is devoid of value. It claims to be supernatural and of fabulous age. It however belongs to the Brahmana period."

Eight Brahmanas of the Sama Veda are mentioned by Kumarila Bhatta, but there is no certainty as to whether these were those named above. The earliest authentic evidence is that of Sayana's commentaries.

The *Devatadhyaya Brahmana* including the old and new portions, consists of four short sections, the first of which alone deserves the name, as there we find three rules

with examples for the ascertaining of the duties of the Sama verses chanted. This is made to depend on the chorus of the chants which forms the finale of each Sama. The section closes with a short Upanishad as other Brahmanas do.

The second section contains "an enumeration of the colours of the different verses." On this Dr. Burnell notes that "the meaning of such passages which are not rare in Sanskrit-literature is hard to find; at first sight they appear to refer to personifications for the purposes of meditation, such as were used to a surprising extent by the later Buddhists. Such details are, no doubt, relatively recent, but I think that a distinction must be made between passages like this which occur in Vedic work and the apparently similar passages in the Tantras. The whole Indian literature is characterised by such minute, though wholly fanciful details; but their object in Vedic works seems to be different from that of the later Tantras. In the first, knowledge is literally the same as power, and is

all powerful.

The *Sanhito-Upanishad* Brahmana consists of a single chapter in five brief sections. Dr. Burnell remarks that from a literary point of view the text is worthless, but that the first three sections furnish some interesting information, "more especially the first traces of the systematic study of the Saman or Chant." In his "Andria Grammarians" pp. 26, 34, &c., Dr. Burnell has shown that "the beginnings of all Indian Sciences are to be sought for in the Brahmanas,"

The first section treats of the fancied effects of recitation in different ways. The second and third sections show the first stage in the process of analysis of the relation between the Saman and the words, subsequently so developed that nothing like it can anywhere be found. Chimerical effects are attributed to musical peculiarities in the Chant. The fourth section, Burnell says, is brief, and that is the only merit that can be attributed to it, for it is on the never failing topic of the merit of particular presents to a religious teacher. Disquisitions of this kind

abound *ad nouseam* in Sanskrit literature of all periods, and exhibit a strange phase of the Hindu mind. To a foreigner it is simply impossible to understand how men who could occupy themselves in grammatical analysis and metaphysics with such success as has been done in India could condescend to such puerilities as emerging and imagining the efforts of all kinds of presents from a paltry mess of gruel up to impossible sums of money. The most perfunctory observation of actual fact would soon have dispelled such illusions as occur in this section, but they command belief even in the present day. The last section is pure mysticism, to most of which it seems impossible to attach any precise meaning." This is the general European view of the Brahmanas.

Of the *Jaiminiya* or *Talavakara*-Brahmana of which the Kena Upanishad formed a part, Prof. W. D. Whitney writes—"The *Jaiminiya* is on the whole a dull and uninteresting work, as compared with the others of its class. A most unreasonable share of its immense mass is taken up with telling on

what occasion some being 'saw' a particular *Saman*, and 'praised' with it,' thereby attaining certain desired ends, which may be attained by others that will follow his example; and the *pseudo*-legends, thus reported or fabricated, average of a degree of flatness and artificiality quite below the ordidary. Of course there are extensive passages of a different character; and also some of the stock legendary material of the Brahmana period appears here in a new setting, or a different version, or both. Decidedly the most interesting case of the latter kind, so far as I have observed, is the passage which, with a true insight, Burnell himself selected and published in 1878 as a specimen, under the heading. "A Legend from the Talavakara."

The *Mantra* Brahmana is wholly in metrical form (hence the name) and almost altogether in the form of addresses or prayers—the connecting links being so sparingly given that the Editor continually refers to the Gobhila's Grihya Sutra for the necessary explanation. It is divided into two *Prapata-*

*has* or Books, each of which is sub-divided into eight *Khandas* or chapters. The first of these Books gives the *Mantras* connected with the marriage ceremony, the taking of the bride to the bridegroom's house, the conception, quickening and birth of the first made child, the shaving of his head by the village barber, the adorning of him with the sacred thread, the placing of him as a student or Brahmacharin with a Guru or teacher, and under the care of the God Stick or Danda for protection. The book ends with his consigning his cows to the care of the God Pushan, thanking his divine weapon, the Stick or Club, for its providing grass for his cattle, which he also addresses in prayer, asking them to increase in number, so that he may have more milk in future.

The *Traititrya* Brahmana is divided into three Kandas or Books, of which the first is sub-divided into eight chapters, which in their turn are further sub-divided into many sections called *Anuvakas*. The second and third Kanda are sub divided into nine *Anuvakas* each; and each anuvaka is devoted

to a separate series of rituals, including the entire circle of the ancient domestic sacrifices. In addition to these there is appended an Aranya and an Upanishad.

The first Kanda gives an account of the rituals connected with the establishment of the household fire. Then follow in succession the rituals connected with the bringing in of the cattle and milking them, the oblation of fermented Soma juice and co-ordinate and subsidiary rituals, and ending with the Coronation Sacrifices.

The second Kanda ends the continuation of the Coronation Ceremony, but it chiefly devoted to the fire-sacrifices, known as Agnihotra, including invocations to a number of divinities, and a special story of the creation of man, &c. and of the origin of the word *Shaha* and of the Sacrifice called Agnihotra.

The third Kanda treats of the constellations, Rituals of the waning moon, Human Sacrifices, and those of special animals, expiations connected with defects, the Horse-Sacrifice and a number of other oblations.

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## CHAPTER VII.

### THE OTHER BRAHMANAS.

#### The White Yajur Veda (*Vajasaneyi-Sanhita*) Brahmanas.

The Satapatha (or 100 path) Brahmana, so-called because it consists of 100 *paths* or sections, each called a Brahmana, is the best known, the most important and most significant of all the Brahmanas, and it is also regarded as one of the most modern of all the Vedas.\* The first nine books or Kandas continually refer to the first 18 books of the White Yajus Sanhita, and are indeed regarded as a running commentary upon them.

\* *The Satapatha Brahmana* was edited by Weber, Berlin 1855 (see Max Muller's Hist. Of Ancient Sanskrit Literature, pp. 339-360) and translated down to Book vii, by Prof. Eggeling in the S. B. E., vols. xii, xzvi., xli. leaving the remaining Books to appear in vols. xliii, and xliv. This Veda is called *Vajasaneyi-Sanhita* contracted *Vaj*, S. after Yajnavalkya Vajasaneyi.

The Sacrifices of the Vedas are divided into three classes, which stand out very markedly from one another, the Soma Sacrifices, the Animal Sacrifices and the Havir-Yagnas or offerings of milk, butter, grain, food, &c. Books I and II of the Satapatha Brahmana treat of the last of these three. Hence the first chapter gives an account of the vow of abstinence from certain kinds of food, especially meat, and from other carnal pleasures. Near the close of Book First we have the legend of Parjapati and Usha and the well-known story of Ida or the Horned Fish and the Deluge.

Books iii and iv, treat of the ordinary forms of the Soma Sacrifice, the most sacred of the Vedic Sacrificial Rites. It includes in it an account of the Animal Sacrifices, as these latter, though occupying an independent position of their own, were also included as parts of the Soma Sacrifices, and as such of minor importance.

In the 4th Book, the 5th chapter, and 2nd section, there is a full account of the Sacrifice of the "Barren Cow," which includes a dis-

cussion of the sacrifice of a cow in calf.

Book v. is taken up with the two great Sacrifices of Vajapaya and Rajasuya or inauguration of a king. The former may be translated as the Sacrifice of the "Drink of Strength" or 'race cup.'

Book vi. and vii., while treating of the building of the fire altar, includes a discussion on animal sacrifices ; with reflections on gold leaf, gold man and gold child, and the tortoise as representing heaven, air and earth. The victims specially dwelt upon are he-goats and rams.

Book xii, called Sautramani, treats of Prayaschitta or penance in general as treated in the last chapter of Aitareya Barhmana while Book xiii. called the *Asvamedha*, treats at some length of the Horse Sacrifice though in a much more superficial manner than some other Sacrifices ; and then with extreme brevity, the Purusha-medha or Human Sacrifice. The last six chapters are of a purely speculative and legendary character, and form by themselves a distinct work or Upanishad under the name of *Vrihad-Aranyaka*, a circum-

stance lead to the conclusion that it is of much more recent origin than the earlier chapters.

About the Black Yajur Veda Brahmanas Weber thus writes:—Beside the Samhita so called, there is a Brahmana recognised by the School of Apastamba, and also by that of Atreya, which, however, as I have already remarked differs from the Samhita, not as to the nature of its contents, but only in point of time ; it is, in fact to be regarded merely as a supplement to it. It either reproduces the formulas contained in the Samhita, and connects them with their proper ritual, or it develops further the liturgical rules already given there ; or again, it adds to these entirely new rules, as, for instance, those concerning the Purushamedha, which is already altogether wanting in the Samhita, and those referring to the sacrifices to the lunar asterisms, only the third and last book, in twelve Prapathakas, together with Sayana's commentary is at present known. The three last Propathakas, which contain four different sections, relating

to the manner of preparing certain peculiarly sacred sacrificial fires are ascribed in the Anukramani of the Atreya School (and this is also, confirmed by Sayana in another place) to the sage Katha. Two other sections also belong to it, which, it seems, are only found in the Atreya School, and not in that of Apostamba; and also lastly the two first books of the Taittiriya-Aranyaka, to be mentioned presently. Together these eight sections evidently form a supplement to the Kathaka above discussed; they do not, however, appear to exist as an independent work but only in connection with the Brahmana and Aranyaka of the Apostamba (and Atreya) Schools from which, for the rest, they can be externally distinguished easily enough by the absence of the expansion of V and Y into Uv and Y. The legend quoted towards the end of the second of these sections as to the visit of Nachiketas to the lower world, gave rise to an Upanishad of the Atharvan which bears the name of Kathakapanisad. Now between, this supplement to the Kathaka and Kathaka itself

a considerable space of time must have elapsed ; as follows from the allusion made in the last section to Maha-Meru, Krauncha, Mainaga ; to Vaisampayan, Vyasa Parasara, &c., as well as from the literature therein pre-supposed as existing the Atharvangirasas, Brahmanas, Itihasas, Puranas, Kalpas, Gathas, and Narasansis being numerated as subjects of study. Further, the the last but one of these sections is ascribed to another author, viz. to the Arunas, or to Aruna, whom the scholiast on Panini speaks of as a pupil of Vaisasmpayana, a statement with which its mention of the latter as an authority tallies excellently; these section is perhaps therefore only erroneously assigned to the School of the Kathas. The Taittiriya-Aranyaka, at the head of which that section stands (as already remarked), and which belongs both to the Apastamba and Atreya Schools, must at all events be regarded as only a later supplement to their Brahmana, and belongs like most of the Aranyakas, to the extreme end of the Vedic period.

When we look about us for the other

Brahmanas of the Black Yajus, we find, in the first place, among the Schools cited in the Sama-Sutras, two which must probably be considered as belonging to the Black Yajus, viz. the Bhallavins and the Satyayanins. The Brahmana of the Bhallavins is quoted by the Scholiast on Panini, probably following the Mahabashya as one of the old Brahmanas. We find it mentioned in the Brihaddevatta; Suresvaracharya also, and even Sayana himself, quote passages from the Bhallavisruti. A passage supposed to be borrowed from the Bhallavi-Upanishad is adduced by the sect of the Madavas in support of the correctness of their (Dvaita) belief (As. Res. XTI 104). That the Bhallavins belong to the Black Yajus is, however, still uncertain; I only conclude so at present from the fact that Bhallaveya is the name of a teacher specially attacked and censured in the Brahmana of the White Yajus. As to the Satyayanins, whose Brahmana is also reckoned among the old ones by the scholiast on Panini, and is frequently quoted especially by Sayana, it is pretty certain that

they belong to the Black Yajus, as it is so stated in the Charanavyuha, a modern index of the different Schools of the Vedas, and moreover, a teacher named Satyayani is twice mentioned in the Brahmana of the White-Yajus.

### THE ATHARVA-VEDA BRAHMANA.

*Gopatha-Brahmana*, or the Brahman's Brahmana, but feebly represents the Brahmana stage of Sanskrit literature. The contents are a medley, derived from the various sources. Prof. Whitney finds its essential feature in the multitude of incantations which it contains, pronounced either by the person who is himself to be benefited, or, more often, by the sorcerer for him, and directed to the procuring of the greatest variety of desirable ends ; such as wealth, health, power, downfall of an enemy, success in love or play, removal of petty pests, and so on down to the growth of hair on a bald pate. A talisman, such as a necklace, or some wonder-working plant, may be given as the external means. The first half of this Brahmana is

essentially of a speculative cosmogonic import, and is particularly rich in legends, a good few of which appears in the Satapatha Brahmana. The first chapter traces the origin of the Universe from Brahmana ; from the fourth section of which it would appear that Atharvan is considered as a Prajapati or king, appointed by Brahma to create and protect subordinate beings ; while Chap. v. contains remarks identifying *Purusha* with the year, and allusions to the Calender. The second half contains an exposition of various points connected with the *Srautra* ritual, apparently taken from the Aitareya Brahmana. "The Veda," says Madhusudana, "is divided into Rik, Yajus and Saman for the purpose of carrying out the Sacrifice, under its three different forms. The duties of the Hotri priest are performed with the Rig-Veda, those of the Adharyu priests with the Yajus Veda, those of the Udgatri priests with the Sama Veda. The duties of the Brahman (priests, and the Sacrifices are contained in all three. The Atharva-Veda, on the contrary, is totally different. It is not used

for the Sacrifice, but only teaches how to appease, to bless, to curse, &c." Elsewhere, with reference evidently to the Sacrifice, the Yajur Veda is called the head, the Rik the right, the Saman the left, the Adesa Upanishad the vital breath, and Atharvangiras, the tail. Still the Gopatha Brahmana is a real Brahmana, written in the same language, breathing the same spirit, and treating of the same Sacrifice.

These are the Brahmanas of the Vedas. We give only a short description of each, as our business is to give their history and not their contents.\*

\* Those that are unacquainted with Sanskrit can get a clear idea of the Brahmanas by reading the Satapatha Brahmana translated in the Sacred Books of the East.

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## CHAPTER VIII.

### THE CHARACTER OF THE BRAHMANAS.

The following two short translations of some portions of the Brahmanas will give our readers an idea of their nature and character.

The is the description of Purushamedha as given by the Satapatha Brahmana.

1. "Verily the Great Male, Narayana, willed ; 'I shall abide over all living beings ; verily I shall become all this (creation).' He perceived this penta-diurnal sacrificial rite, Purushamedha. He collected it. With it he performed a Sacrifice Performing a Sacrifice with it. he abode over creation. He abides over all living beings and becomes all this all living beings, and become all this, who performs a Purushamedha, as also he who knows all this.

2. "Of that rite there are twenty-three initiations (*diksha*), twelve benefactions (*upasada*), and five lustrations (*sutya*), making altogether forty members (*gotra*). The forty

comprising the initiations, benefactions &c. constitute the forty-syllabled, *virat*, (a form of metre) which assumes the form of virat, the first male produced by Prajapati, and the father of mankind. Thus it is said ; 'Virat, the first or superior male, was produced.' This is the same virat. From this virat is produced the male for Sacrifice.

3. 'Thereof these. There are four Dasats, and since there are four Dasats, they are the means for the attainment of the (different) regions and quarters (of the Universe). This region (the earth) is the first to be attained by a Dasat ; the upper region the second ; the sky the third ; the quarters the fourth. Thus verily the institution of the Sacrifice attains this through the first Dasat, the region of ether, through the second, the celestial region, through the third, and the quarters through the fourth. Thus the Purushamedha is the means of attaining and subjugating all this— all these regions, and all these quarters.

4. 'For the initiation of this ceremony eleven animals, meet for Agni and Soma,

should be procured. For them there should be eleven Sacrificial posts (*Yupa*). Eleven syllables are comprised in the Trishtup metre ; the Trishtup is the thunderbolt,—it is vigour. With the thunderbolt and vigour of the Trishtup the institutor of the Sacrifice destroys all the sin before him.

5. 'In the rite of lustration there should be eleven victims. Eleven syllables are comprised in the Trishtup metre ; the Trishtup is the thunderbolt,—it is vigour. With the thunderbolt and vigour of the Trishtup the institutor of the Sacrifice (*Yajamana*) destroys the sin before him.

6. "Because the victims (in this Sacrifice) are elevenfold, therefore verily is all this (creation) elevenfold. Prajapati is elevenfold ; all this is verily Prajapati ; all this is the Purushamedha, which is the means for the attainment and subjugation of all this.

7. "That Purushamedha is verily pentadiurnal, and the greatest rite of Sacrifice. Fivefold is Yajna ; fivefold are victims, or Sacrificial animals ; five are the seasons in-

cluded in the year. Whatever is fivefold in celestial or spiritual matter, the same may be obtained through this (rite).

8. "Thereof the Agnishtoma is the first day ; next the Ukthya ; the next Atiratra ; the next Ukthya ; the next Agnishtoma : thus it is hedged on either side by the Ukthya and the Agnishtoma.

6. "Yavamadya are these five nights, that is like a barley-corn stoutest in the middle and tapering on either side, meaning that the most important day is in the middle ; or as the commentator has it, the penance of gradually reducing the food and then again gradually increasing it, should be observed, so that on the third night there should be the smallest allowance of food, ] These regions are verily the Purushamedha ; these regions hate light on either side—Agni on this side), and the sun on the other (side). In the same way it (the Purushamedha) has on either side, the food of light and the Ukthya. The soul is Atiratra and since the Atiratra is hedged in on both sides by the two Ukthyas, therefore is the

soul nourished by food. And since the thriving Atirata is placed in the middle day therefore is it Yavamādnya. He who engages in this rite has none to envy him, or to grow inimical to him. He who knows this suffers not from envy or enmity.

10. "Of that Purushamedha this region is the first day. (Of this region the spring season (is the chief). That which is above this region, the etherial region, (*antarikha*) is the second day ; of that the summer is the season. The etherial region is its third day. Of the etherial region the rainy and the autumn are the seasons. That which is above the etherial region, the sky, (*Diva*), is the fourth day ; of that heaven the winter is the season. This much is the celestial account of the Puraushamedha.

11. "Now for its spiritual relations. Initiation (*Protishtha*) is its first day. Initiation is the spring season. That which is above it and below the middle is the second day ; of that the summer is the season. The middle is the middle day. Of the middle day the rainy and the autumn are the seasons. That

which is above the middle day and below the head or last day is the fourth day ; there-of the dewy is the season. That which is the head is the fifth day ; the season of this head is the winter. Thus verily these regions the year, and the soul constituted the Purushamedha are for the attainment and subjugation of everything.

(Section 2.) 1. Now whence the name Purushamedha ? These regions verily are *Pur*, and He, the Purusha, who sanctifies this (*Pur*) sleeps (*scte*) in this abode (*Puri*) and hence is he named Purusha (*Puri* and *sete* = Purusha.) To him belongs whatever food exists in these regions ; that food is called *medha* ; and since his food is *medha*, therefore is this Purushamedha. Now since in this (rite) purified males are sacrificed (*alabhate*), therefore verily is this a Purushamedha.

2. These (males) verily are sacrificed (*alabhate*) on the middle day. The etherial region is the middle day ; the etherial region is verily the abiding place of all living beings. These animals are verily food ; the middle day is in that belly is that food deposited.

They are sacrificed by ten and ten. Ten syllables are comprised in (each foot of) the Virat (metre); the Virat is complete food, for the attainment of complete food.

4. Eleven tens are sacrificed. Eleven syllables are comprised in the Tristup (metre); the Tristup is the thunderbolt,—it is vigour. With the thunderbolt and vigour of the Tristup, the institutor of the Sacrifice destroys the sin within him.

5. Forty-eight (animals) are sacrificed at the middle post. Forty-eight syllables are comprised in the Jagati (metre); the animals belong to the Jagti (metre); by the Jagati are animals bestowed on the Yajamana.

6. Eleven eleven at the other (posts.) Eleven syllables are comprised in the Trishtup; the Trishtup is the thunderbolt,—it is vigour. With the thunderbolt and vigour of the Trishtup should the institutor of the sacrifice destroy the sin around him.

7. Eight best ones are sacrificed. Eight syllables are comprised in the Gayatri (metre). The Gayatri is Brahma. That Brahma consummates the well-being of all this. There-

fore is Brahma said to be the best of all this.

8. They (the sacrificial animals) belong to Prajapati. Brahma is Prajapati; Prajapati belongs to Brahma; therefore do they (the animals) belong to Prajapati.

9. He (Prajapati, *i. e.*, Brahma, here meaning the priest so named) having sanctified the animals, offers, for the gratification of Avita, obtains with the Savitri verses beginning with *Deva savitus tatsavitur*, &c. He (Savita), gratified thereby, produces these men, therefore are these men sacrificed.

10. A Brahman is sacrificed to Brahma is verily Brahman; Brahma thrives through Brahmana. To the Kshatriya (divinity a (person of the) Rajanya (caste) (should\* be sacrificed). The Kshatriya is verily Rajanya. The Kshatra thrives through a Kshatra. To the Maruts a Vaisya (should be sacrificed). The Visa is the Maruts. The Visas thrive through the Visas. To Tapas (the presiding divinity of penances), Sudra (should be sacrificed). Tapas is verily Sudra. Tapas thrives through Tapases (works of penance). Even

as these Gods thrive through these animals (victim;) so do they, thriving, cause the institutor of the Sacrifice to thrive in all his wishes.

11. Offers oblation with butter. The butter is verily vigour. Through that vigour, vigour is given to this (institutor of the Sacrifice). Offerings are given with butter, which is the Gods' most favourite glory; they, thriving, cause the institutor of the Sacrifice to thrive in all his wishes.

12. The persons appointed. The Brahma, from the south, praises the great mail Narayana, with the sixteen Rick verses beginning with *Sahas ras'irsha*, &c. (the Purusha Sukta), for verily the whole of the Purushamedha is sixteen-membered for the attainment of everything, and for the subjection of everything; and he is praised with the words 'Thus thou art, thus thou art.' In this way he is worshipped for certain. Now, as it is, this is said about it, the animals are consecrated by turning a flaming brand round them, but left unslaughtered" (*asanj-naptah*.) [Katyana explains that the Brah-

mans, &c., are let loose, like the *Kapinjala* bird at the Asvamddha Sacrifice. — *Kapinjala-di-vadutsrijanti Brahmanadin*; and his commentator adds, “after a flaming brand has been turned round them,”—*paryagnikritanut-srijantityarthah.*]

13. About this; Speech (*vach*) uttered this; ‘O Male, grieve not if you remain here; a male will eat a male.’ Thus, those who have the flaming brand turned round them were let loose, oblations of butter are offered to the several divinities; and thereby were the divinities gratified; and thus gratified they confer all blessings on the worshipper.” [Three oblations are offered to each of the divinities naming each, and followed by the word *Swaha*].

14. He offers oblations with butter. Butter is vigour; by that vigour verily vigour abides in this (worshipper, *Yajamana*).

15. (This rite) is established (for the worshipper, *Yajamana*), by the eleven (animals), Eleven-syllabled is the Tristup. The Trishtup is the thunderbolt,—it is

vigour. Through the thunderbolt and vigour of the Trishtup, the Yajamana destroys the sin within him.

16. Abidding in the ceremony of Udayaniya (Vide Asvalayana Sutra IV. 3. Katyana VII, 1, 16,) eleven barren cows, such as are meet for Mitra, Varuna, the Viswadevas, and Vrishaspati, should be sacrificed (*alabhate*) for the attainment of these deities, and since those for Vrishaspati are the last. Vrihaspati is the same with Brahma and therefore the Yajamana ultimately added in the Brahma. [Katyana explains that three cows are to be slaughtered to Mitra and Varuna, three to Viswadevas, and five to Vrihaspati.]

17. Now, why are there eleven? Eleven-syllabled is the Trishtup. The Trishtup is the thunderbolt,—it is vigour. By the thunderbolt and vigour of the Trishtup, the Yajamana destroys the sin within him. Threefold is the ceremony of Udayasaniya; (Aitareya Brahmana 8, 8,) it is a friend of the Yajamana.

18. Now for the fees (*dakshina*).

Wealth acquired from [a conquered] country, excluding land, and wealth taken from Brahmanas, but including men (slaves), (wealth from) the eastern side (of the kingdom) along with slaves (should be given) to the Hota (or reciter of Rig mantras). (Wealth from) the southern side (with slaves) to the Brahman the director); (wealth from) the western side (with slaves) to the Adhavaryu (Yajur Vedic priest); (wealth from) the northern side (with slaves), to the Udgata (or singer of the Sama hymns). According to their dues to the Hotrikas, (or junior priests)."

[The ellipses have been supplied from the Sutras of Katyayana by Dr. Rajendra Lala Mitra, as also the explanations within the square brackets.)

19. Now if a Brahman performs the ceremony he should give (all his property) to the most learned. The Brahman includes everything; the knower of everything is included everything; the Purushamedha includes everything; (and it is) for the attainment and subjugation of everything,

20. Now, keeping to himself only his own self, and his (household) fire, and after praising the sun with Uttara Narayana hymn, looking at nothing, he should retire to a forest; thereby he separates himself from mankind. If he should like to dwell in a village, he should produce a fire by the rubbing of two sticks, and praising Aditya with the Uttara Narayana hymn, return home, and there continue to perform the rites he was used to, and which he is able to perform. He verily should not speak with every body; to him the Purushamedha is everything, and therefore he should not speak to all (kinds of persons); to those only whom he knows, who are learned, and who are dear to him, he may speak; but not to all."

We have already said the Brahmanas are full of stories and legends. This is the story of the Deluge as given by the Sata-patha.

"In the morning they brought to Manu water for washing, just as now also they are wont to bring water for washing the hands.

When he was washing himself, a fish came into his hands. It spake to him the word, 'Rear me, I will save thee!' 'Wherefrom wilt thou save me?' A flood will carry all these creatures; from that I will save thee.' 'How am I to rear thee?' It said, 'As long as we are small, there is great destruction for us: fish devours fish. Thou wilt first keep me in a jar. When I outgrow that, thou wilt dig a pit and keep me in it. When I outgrow that, thou wilt take me down to the sea, for then I shall be beyond destruction.' It soon became a large fish (*ghasha*); for that grows the largest of all fish. Thereupon it said, 'In such and such a year that flood will come. Thou shalt then attend to me by preparing a ship; and when the flood has risen thou shalt enter into the ship, and I will save thee from it.' After he had reared it in this way, he took it down to the sea. And in the same year which the fish had indicated to him, he attended to the advice of the fish by preparing a ship; and when the flood had risen, he entered into the ship. The fish then swam

up to him, and to its horn he tied the rope of the ship, and by that means he passed swiftly up to yonder northern mountain. It then said, 'I have saved thee. Fasten the ship to a tree ; but let not the water cut thee off, whilst thou art on the mountain. As the water subsides, thou mayst gradually descend !' Accordingly he gradually descended, and hence that slope of the northern mountain is called 'Manu's Descent.' The flood then swept away all these creatures, and Manu alone remained here. Being desirous of offspring he engaged, in worship and austerities. During this time he also performed a *Paka*-Sacrifice : he offered up in the waters clarified butter, sour milk, whey and curds. Thence a woman was produced in a year : becoming quite solid she rose ; clarified butter gathered in her foot-prints. Mitra and Varuna met her. They said to her, 'Who art thou ?' 'Manu's daughter', she replied. 'Say thou art ours,' they said. 'No,' she said, 'I am the daughter of him who begat me.' They desired to have a share in her. She either agreed or

did not agree, but passed by them. She came to Manu. Manu said, 'Who art thou ?' 'Thy daughter,' she replied. 'How, illustrious one, art thou my daughter ?' he asked. She replied, 'Those offsprings of clarified butter, sour milk, whey and curds which thou madest in the waters, with them thou hast begotten me. I am the Blessing ; make use of me at the Sacrifice ! If thou wilt make use of me at the Sacrifice, thou wilt become rich in offspring and cattle. Whatever blessing thou shalt invoke by me, all that shall be granted to thee !' He accordingly made use of her as the benediction in the middle of the Sacrifice ; for what is intermediate between the fore offerings and the after offerings, is the middle of the Sacrifice. With her he went on worshipping and performing austerities, wishing for offspring. Through her he generated this race, which is the race of Manu ; and whatever blessing he invoked through her, all that was granted to him."

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## CHAPTER VIII.

### THE YAGMAS.

The Yagmas have been translated by "Sacrifices." But Sacrifice does not convey the exact idea of the *Yagma*. The *Yagmas* are the life and soul of the Religion of the Brahmanas. The Yagmas,—if properly performed,—were believed to confer all powers, all blessings, the possession of every thing and all things in the universe, in the world as well as in heaven,—nay they destroyed all sins, and took the performers of the *Yagmas* to the highest heaven.

One European writer thus summarises the results of the performance of Yagmas :—

"In fact whatever superiority the Gods were supposed to have possessed over men, it was regarded as having arisen solely from the performance of Rites, especially Sacrifices. It was the performance of certain rites that gave sons and grandsons—nay more, that

caused the sun to rise in the east rather than in the west, that caused water to flow down the mountain rather than ascend to the hill-tops, and that caused certain animals to have bones, and that causes men to love cheerful women rather than ill-tempered ones. It was believed that by it the order of the world was sustained, the strength of the Gods supported, and the course of Nature directed. The sacramentarian theory, *ex opere operato*, is in the Brahmanas worked out to its utmost limits. The Rite was to them an end in itself. Hence the least error in the form or sound of the Mantra might prove fatal ; but it seemingly mattered little or nothing whether he to whom or for whose benefit the Rite was administered, was good or bad, moral or immoral. The Rites indeed are the real Deities, almighty in themselves ; and from them 'by Sacrifices,' says the Taittiriya-Brahmana 'the Gods obtained Heaven.' And by the Sacrifice of his body to Agni after or at death, every Hindu expects to follow them. The Deities were born of the

Sacrifice and by it they lived.

All the worship is personal, that is, it is performed in the interests of some person who pays for the expense of it. In the older Brahmanas there is no reference to public temple, properly so called. The worship is solemnised in the open air. All worship is private property. It is not even domestic. The first living wife and dead ancestors may be included in it, but none other. Some rites were performed on a most extensive scale, compared even with those most wonderful Sradhas which are sometimes performed to the present day in Bengal. In certain cases the one Sacrifice is said to have extended over many years. It goes without saying that such require elaborate preparation and entail enormous expense, when they extend only over a few weeks, not to speak of years. Open table had to be kept for all Brahmans who choose to come, alms to be given on a most extravagant scale, games organised, and gifts made of cattle, gold, silver, beds, various kinds of utensils, and garments."

Thus the Yagmas might be called THE SCIENCE INVENTED BY THE ARYANS TO CONQUER HEAVEN AND EARTH.

They were many and various,—some simple and some very complicated ; some took only a few minutes to perform and some years to finish. The biggest of them was Ashwamedha, Gomedha &c. In some animals were sacrificed and in some only milk and fruits were used. It had six principal requirments, such as :—

1. Vidhi means, rules for the performance of particuler rites, as to what the priest should do and say.

2. Arthavada means, the explanations of the mantras and rites. This is what is called the philosophical portion, as in it are found the germs of the various systems of Hindu Philosophy, as also Grammar.

3. Ninda or censure has reference to the disapproval expressed in regards to certain actions or opinions, in such wards as “This opinion is not to be attended to”—if such an such action is performed, or if such and such action is not attended to, the

sacrificer will die, the sacrificial fire will burn him up. Censures, disapprovals, warnings in whatever way conveyed, on account of controversies, discussions, &c. come all under the class Ninda.

4. Samsa is the opposite of Ninda. It means praise, recommendation, approval, promise that the performance of such and such a rite, with the proper knowledge, will secure such and such a blessing.

5. Pura-kalpa (the performance of rites in olden times) includes in it stories of the fights of the Devas and Asuras and legends concerning Sacrifices performed by the Gods. This forms the legendary or quasi-historical back-ground of the Sacrifices and Rites described.

6. Parakirti (achievement or feat of another) includes stories of renowned priests, what success they accomplished, what gifts they received, what blessings they conferred, and what curses they inflicted. Paragraph follows paragraph like the following,—

“Janamamejaya, the son of Parikshit, who possessed this Knowledge, said,—My

priest who possess this knowledge, made me sacrifice, I who have the same Knowledge. Therefore, I am victorious, I conquer a hostile army eager of fighting, neither the divine nor the human arrows coming from such an army can reach me. I shall attain the full age allotted to man (100 years). I shall become the master of the whole earth."

"With this inauguration ceremony Kasyapa inaugurated Viswakarma, the son of Bhuvana. Thence Viswakarma went conquering everywhere over the whole earth up to its ends, and sacrificed the sacrificial horse."

"With this ceremony Vasishta inaugurated Sudas; the son of Pijavana. Thence Sudas went conquering everywhere over the whole earth up to its ends, and sacrificed the sacrificial horse."

The Yagmas required four classes of priests to perform them, namely;—

1. Advaryu.
2. The Brahman.
3. The Hotar.
4. The Udgatir.

The following short description of Ashwamedha will give an idea what a very complicated Yagma meant.

The Taitarrya Brahmana, iii. 8 says :—

The Horse was to be sprinkled with water by the four principal priests, the Adhvaryu, with a hundred princes, standing on the west and facing the east ; the Brahman, with a hundred Kshatriyas, standing on the north side and facing the south ; the Hotar surrounded by a hundred chariot—drivers and heads of villages, standing on the east side and facing the west ; and the Udgatir, surrounded by a hundred of the mixed caste (born of Vaisya mother and Sudra father), standing on the south side and facing the north. There are thousand Mantras,—to be repeated on the drops of water as they trickle down from the body of the horse after it has bathed ; several epithets of the horse are repeated over his ears, &c. during the process of consecration ; and Mantras are repeated over and over again in delivering the horse to the care of a hundred princes clad in armour ; 400 chiefs are made its

guardians, and a hundred Kshatriyas on cars, well-armed, and as many Sudras and Vaisyas. Ceremonies are performed every day during the year that the horse was allowed to roam about ; on the eleventh month a stable or hut of the Aswatha wood was built, and therein he was fed with barley. Various other ceremonies took place, which our space will not allow us even to indicate, including the 33 offerings to Savita during the first day of his roaming, and the 31 sacrificial posts 28 feet long, and the various sacrificial animals, wild and domestic, tied to the various posts, and the 21 fires or according to others 12 fires, necessary for the Horse-Sacrifice. A discussion followed as also the holding of his tail, the placing of a mare before him to make him neigh ; hymns were prefaced with the offering of gold, the arranging of the other animals about the horse, including a polled ox, a Nilgai, 3 black-necked goats, 2 goats having lots of hair on their thies, 2 others having white backs and another having a white spotted belly,—the total number of

animals sacrificed on the occasion being 180 in batches of nine at a time. Then attention had to be directed to the colour, caste, &c., of the animals according to the Gods for whom they are intended—three for each Divinity—the fat of the three being offered together. Thereafter the horse, after being made to smell some water, is decorated with a thousand jewels strung with a gold wire by the wives of the institutor of the Sacrifice, and anointed also by the same wives. The noble animal thus decorated and anointed is slaughtered over a blanket steeped in ghee, overspread by a piece of the leather, and a mattress wrought with gold—a Saman being sung during the execution. Various other ceremonies follow. The dead body is addressed after it had been seven times circumambulated by the wife of the Yajamana. This is followed by an address, partly to the wife and partly to the horse, both being covered together with a red cloth, when gold, silver and iron are brought ; and there is an address for the skinning of the horse. The ceremonies are brought to a close by

the repetition of Mantras recited by the other wives of the institutor of the Sacrifice, and a Mantra to rectify the evil effects of imperfectly pronouncing these Mantras, and the sprinkling of water on the principal wife. All this is followed by a section of 8 sub-sections in praise of sacrificing animals—headed by the human and the equine, cattle, goats and sheep, and ending with the Horse-Sacrifice and the merit of knowing this. This section is preceded with an anecdote stating that on Prajapati creating the animal, and having entered it, he could not extricate himself. He therefore offered a profusion of wealth to those who would help him out of his difficulty. The Devas performed the Horse-Sacrifice and thus helped him out. Then follows a section concerning the animals meet for the third day of the ceremony. These include nine white barren cows at the close of the third night ; also two bullocks, black spotted kids, partridges and white herons, in all eleven in number. A part of the ceremony consists of songs sung by two Brahmans or preferably a Brahman and a

Khatrya, the fee for which is two bulls yoked to a car and a hundred head of milk cows, Then there are expiatory offerings for diseases and other accidents which may have injured the value of the horse as a victim. Another offering is for the horse longing for a mare and yet another for his not having returned to the stable at night. Then there must be feeding of the Brahmans. .

Dr. Rajendra Lala Mitter thus speaks of the Gomedha Yagma :—\* “Scores of different ceremonies, which required the meat of cattle for their performance, and considerable stress is laid on the kind and character of the cattle which should be slaughtered for the supply of meat for the gratification of particular divinities, are mentioned in the Brahmanas.”

“Thus, among the *Kamya Ishtis*, or minor Sacrifices with special prayers (B. III, C. viii), we have to sacrifice a dwarf ox to

\* See Indo-Aryans, vol I. pp 361-3, 374-6.

Vishnu ? a drooping-horned bull with a blaze on the forehead to Indra as the author of Sacrifices or as the destroyer of Vitra ; a thick legged cow (*Prishnisaktha*) to the same as the regent of wind ; a white-blazed drooping-horned bull to the same, as the destroyer of enemies, or as the wielder of the thunder-bolt ; a barren cow to the Vishnu and Varuna ; a cow that has lately miscarried to Aushabhayah ; a bull that has been already sanctified at a marriage or other ceremony to Indra and Agni ; a polled ox to Brahmanaspati ; a black cow to Pushan, the cow that has brought forth only once to Vayu ; a brown ox to Indra, the invigorator of our faculties ; a speckled or piebald ox to Savita ; a cow having two colours to Mitra and Varuna ; a red cow to Rudra ; a white barren cow to Surya ; a white ox to Mitra ; a cow that has miscarried from taking the bull unseasonably to Vayu ; a cow fit to conceive to Bhaga, &c., &c. In a Rule in connection with the Asvamedha, the same authority lays down that sacrificial animals should differ in caste, colour, age, &c., accord-

ing to the Gods for whom they are designed. \*

"In the larger ceremonies. such as the Rajasuya, the Vajapeya, and the Ashwamedha, the slaughter of cattle was an invariable accompaniment. Of the first two, the Gosava formed an integral part, and it ensured to the performer independent dominion in this world, and perfect freedom in the next to saunter about as he liked, even as the cow roams untrammelled in the forest.†

"In the account of the Ashwamedha, the Taittiriya Brahmana recommends 180 domestic animals to be sacrificed, including horses, bulls, cows, goats, deer, Nilgais,‡ &c. A number of wild animals were, likewise, on such occasions, brought to the sacrificial posts, but they were invariably let loose after consecration. The authority, however, does not distinctly say how many

\* Taittiriya Aranyaka.

† Taittiriya Brahmana, II, 651.

‡ Taittiriya Brahmana, III, p. 658.

The fire-pan was partly filled with sand and milk (vii, I. I. 41, 44.)

S. B. E. vol. xii. pp. 400—410.

heads of cattle were required for the purpose, the number perhaps varied according to the exigencies of the guests, among whom crowned heads with their unwieldy retainers formed so prominent a part, and whose requirements were regulated by a royal standard. But even the strictly ceremonial offering was not, evidently, completed with a solitary cow or two. Out of the 'ten times eighteen heads' required, a great many must have been bulls, cows and heifers of diverse colours and ages."

"The Brahmana notices another ceremony in which a large number of cattle were immolated for the gratification of the Maruts and the enjoyment of their worshippers. This was called the *Panchas Aradiya Sava*, or the 'quinquennium of autumnal sacrifices.' It evidently held the same position in ancient India in which Durgapuja does in the liturgy of the modern Hindus. It used to be celebrated, and its name implies, for five years successively, the period of the ceremony being limited to five days on each occasion beginning with the new moon which would

be in conjunction with the Visakha constellation. This happened in September or October. The most important elements of the ceremony were seventeen five-year old, humpless, dwarf bulls, and as many dwarf heifers under three years. The former were duly consecrated, and then liberated, and the latter, after proper invocations and ceremonial observances, immolated; three on each day, the remaining two being added to the Sacrifice on the last day, to celebrate the conclusion of the ceremony, for the year. The Tandya Brahmana of the Sama Veda notices this ceremony, but it recommends cattle of a different colour for each successive year. According to it the 7th or 8th of the waxing moon in Aswina for the first year, and the 6th of Kartika for the following years were the more appropriate for it. The origin of this *Yajna* according to a Vedic legend, is due to Prajapati. Once on a time he wished to be rich in wealth and dependents; he perceived the *Panchas aradiya*; he seized it, and performed a Sacrifice with it, and thereby became great in wealth and

dependents. 'Whoever wishes to be great' adds the Veda, 'let him worship through the Panchas aradiya. Thereby, verily, he will be great.' \* Elsewhere it is said that this ceremony ensures thoroughly independent dominion, and that a Sage of the name of Kandama attained it through this means."

The Gopatha Brahmana of the Atharva Veda gives in detail the names of the different individuals who are to receive shares of the meat for the parts they take in the ceremony. The total number of shares into which the carcase is to be divided is thirty-six, and the following persons are to receive one or more shares, each, *viz* :—

"The Prastata is to receive the two jaws along with the tongue ; the Partiharta, the neck and the pump ; the Udgata, the eagle-like wings or briskets ; the Adhvaryu, the right side chine with the shoulder ; the Upagata, the left chine ; the Pratiprasthata, the left shoulder ; the Brahma and the wife of the Rathya, the right rump ; the Brahamana-

\* Tait, Brahmana, II, 2.

chchhansi, the right hip lower down the round ; the Pota, the thigh (leg) ; the Hota, the left rump ; the Maitravaruna, the left round ; the Achchhavaka, the left leg ; the Neshta the right arm (clod) ; the Sadasya, the left clod ; the master of the house, the sirloin and some part of the abdomen (flank, *Sada* and *Anuka*) ; his wife, the loin or pelvic region, which she is to bestow on a Brahman ; the Agnidhra, the stomach (*vanishtu*), the heart, the kidneys, and the right fore leg (*vahu*) ; the Atreya, the left leg ; the householder who ordains the Sacrifice, the two right feet ; the wife of the householder who ordains the Sacrifice, the two left feet ; and both of them in common, the upper lip ; the Gravastut, three bones of the neck, (vertebra) and the *manirja*, (whatever that be) ; the man who leads the cow, three other vertebræ and a half of the perineum ; the Chamasadhvaryu, the bladder ; the Subrahmanya, the head ; the man who invites people to a Soma Sacrifice, the hide."

Dr. Haug thus remarks on the animal Sacrifices of the Brahmanas.

"The animal is instead of the Sacrificer himself. The animal when sacrificed in the fire, goes to the Gods, and so does the Sacrificer in the shape of the animal. The animal Sacrifice is vicarious. Being thus received among the Gods, the Sacrificer is deemed worthy to enjoy the divine beverage, the Soma, and participate in the heavenly king, who is Soma. The drinking of the Soma juice makes him a new man ; though a new celestial body had been prepared for him at the Pravargya ceremony, the enjoyment of the Soma beverage transforms him again ; for the nectar of the Gods flows for the first time in his veins, purifying and sanctifying him. This last birth to the complete enjoyment of all divine rights is symbolically indicated in the rites of the morning libation."

In confirmation, and illustrating this, two short extracts may be given from the Aitareya and the Kaushitaki Brahmanas :—

"The man who is initiated into the Sacrificial mysteries offers himself to all Deities. Agni represents all Deities, and Soma represents all Deities. When the Sacrificer offers

the animal to Agni-Soma, he releases himself by being represented by the animal, from being offered to all Deities." (Ait. Br. ii. 1. 3. & Haug. vol. ii. p. 80).

"He who is initiated into the Sacrificial Mysteries falls into the very mouth of Agni-Soma to be their food. That is the reason that the Sacrificer kills on the day previous to the Soma festival an animal being devoted to Agni-Soma, thus redeeming himself from the obligation of being himself sacrificed. He then brings his Soma Sacrifice, after having thus redeemed himself, and become free from debts." (Kaush. Br. 10. 3.)

But all the Aryans were not in the habit of sacrificing animals. There were many who were opposed to it. The whole of the Sathapatha Brahmana testifies to this. The majority of the Sacrifices were performed with the offerings of milk and fruits only, though Soma was necessary in almost all of them.

We quote the Satapatha Brahmana.

"Let him not eat the flesh of either the cow or the ox ; for the cow and the ox doubt-

less support everything here on earth. The Gods spake, ' Verily, the cow and the ox support everything here; come, let us bestow on the cow and the ox whatever vigour belongs to other species !' Accordingly they bestowed on the cow and the ox whatever vigour belonged to other species of animals ; and, therefore, the cow and the ox eat most. Hence were one to eat the flesh of an ox or a cow, there would be, as it were, an eating of everything, or, as it were, a going on to the end. Such a one, indeed, would be likely to be born again as a strange being, as one of whom there is evil report, such as ' He has expelled an embryo from a woman,' ' He has committed a sin ; let him, therefore not eat the flesh of the cow and the ox. Nevertheless, Yajnavalkya said, 'I, for one, eat it, provided that it is tender.' "

The time came when even the Aswamedha and other animal Yagmas became embelical. Colebrooke writes :—The Aswamedha and Purushamedha celebrated in the manner directed by this Veda, are not really Sacrifices of horses and men. In the first

mentioned ceremony six hundred and nine animals of various prescribed kinds, domestic and wild, including birds, fish, and reptiles, are made fast, the tame ones, to twenty-one posts and the wild, in the intervals between the pillars ; and, after certain prayers have been recited the victims are let loose without injury.

In the other, a hundred and eighty-five men of various specified tribes, characters, and professions, are bound to eleven posts ; and after the hymn concerning the allegorical immolation of Narayana has been recited, these human victims are liberated unhurt, and oblations of butter are made on the Sacrificial Fire. This mode of performing the Aswamedha and Purushamedha, as emblematic ceremonies, not as real sacrifices, is taught in this Veda, and the interpretation is fully confirmed by the Rituals and by commentators on the Sanhita and Brahmana, one of whom assigns as the reason, because the flesh of victims which have been actually sacrificed, but a man cannot be allowed much less required to eat

human flesh. It may be hence inferred or conjectured at least, that human sacrifices were not authorized by the Veda itself, but were either then abrogated and an emblematical ceremony substituted in their place, or they must have been introduced in later times, on the authority of certain Puranas or Tantras, fabricated by persons who, in this as in other matters, established many able practices, on the foundation of emblems and allegories which they misunderstood.

The horse which is the subject of the Religious ceremony called Aswamedha, is also avowedly an emblem of Viraj or the primeval and universal manifested Being. In the last section of the Taittiriya Yajurveda, the various parts of the horse's body are described as divisions of time and portions of the Universe : morning is his head, the sun, his eye, air, his breath, the moon, his ear &c. A similar passage in the fourteenth book of the Satapatha Brahmana described the same allegorical horse, for the meditation of such as cannot perform an Aswamedha and the assemblage of living

animals, constituting an imaginary Victim, at a real Aswamedha, equally represents the Universal Being, according to the doctrines of the Indian Scripture. It is not, however, certain whether this ceremony did not also give occasions to the institution of another, apparently not authorized by the Vedas, in which a horse was actually sacrificed.

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## CHAPTER. IX.

### THE SCIENCES OF THE BRAHMANAS.

The *Yagmas* being themselves a great Science,—they naturally gave birth to many Sciences. In fact in the Brahmanas might be found the first birth of many of the modern Sciences. Dr. Burnell says : “The beginnings of all Indian Sciences are to be sought for in the Brahmanas.”

Satapatha Brahmana, IV. 6. 7. 1. thus defines Science :

“Three-fold is Science ; the Riks the Yajus and the Samans. The Riks and this earth, since it is thereon that he who sings them, does sing them : the Riks are speech since it is by speech that he who sings them does sing them. And the Yajus are the air, and the Samans the sky. That same three-fold Science is used in the Soma Sacrifice.”

“When he performs the Sakha-medha offerings, he thereby gains the other four

months, with Indra for his king, with Indra for his leader. Then a three-spotted quill of a procupine and a copper razor are used wherewith he has himself shaved ; and thus the priest encompasses him with the Brahman and the three-fold Science."

To prepare various complicated things necessary for the Yagmas,—the Science of *Chemistry* was early discovered and cultivated. The mortar and pestle, the great necessity of the Scientist's laboratory as well as the householder's kitchen demanded early attention. We quote Satapatha Brahmana, vii. 5. 1. 12.

"He puts down a mortar and pestle (on the fire altar). Vishnu desired, 'May I be an eater of food.' He saw there two bricks, the mortar and pestle. He placed them on the altar ; by placing them thereon, he became an eater of food. In like manner when the sacrificer now places a mortar and pestle thereon, he does so thinking, 'I want to be an eater of food, by the same means *rupa*, by performing the same rite by which Vishnu became an eater of food.' Now the

mortar and pestle mean all kinds of food, for by the mortar and pestle food is prepared and by means of them it is eaten."

To prepare the Yagma-altars, Mathematics, specially Geometry, came into requisition, and soon was the Science of Mathematics much developeed. The altars were made of various shapes, and to build them properly, the land was to be measured and surveyed.

To perform the Yagmas at propitious moments, the Aryans cultivated at these very early days the Sciences of Astronomy, Astrology and Physical Science. We shall make a few quotations from the Brahmanas.

The following is as to the motion of the Sun. Aitareya Brahmana. III. 4. 4.

"The sun neither ever sets nor rises. When people think he sets, he only turns himself round, after reaching the end of the day, and makes day above and night below, there when people think he rises in the morning he only turns himself after reaching the end of the night and makes day below and night above. In truth he

never sets. The man who knows this that the sun never sets, enjoys union and sameness of nature with him, and abides in the same sphere."

"Only fools assert that you, Sun, have your other side dark, but I say you are lighted on either side."

"The waters are Agni's foundation, for on the waters these worlds are founded. The sun is the connecting link, for to the sun, these world are linked by means of the quarters ; whosoever thus knows this, carries such like a one by such like a one."

The Aryans believed in the extraordinary power of the Metres. Thus were the Sciences of Grammar, Prosody, and Sound highly cultivated.

Satapatha Brahmana, IV. 3. 2. 5. says:—

"On account of the Metres of the first three days being ascending, the fire blazes up, for the upper region belongs to the fire. On account of the Metres of the middle three days being crossed, the wind blows across ; the wind moves across the other regions, and the waters flow also across ;

for the region which is across the others belongs to the wind. On account of the Metres of the three last days being descending that one (*i.e.*, the sun) burns downwards, the rain falls down, and the constellations in heaven send their light down. For the rain which goes down belongs to the sun.

“The strength of the Metres was exhausted by the Gods, for it was by the Metres that the Gods attained the world of heaven. And the response song is ecstasy—what ecstasy there is the Rik and that there is in the Saman, that is sap : this sap he now lays in the Metres and thus makes the Metres of restored strength ; and with them of restored strength they perform the Sacrifice.”

The Science of the Vedas is most intimately connected with the Rhythm and Metre of the Mantras. The Vedic Aryans had great faith in the stupendous powers of the different Metres, employed in the several Mantras recited at the Sacrifices, the number of feet in each, the variety of the feet, and the manner in which these occurred, as stated above, as for example whether the

number of feet increased, or decreased, or were mixed, that is. neither increased nor decreased with any regularity, and were neither stationary nor equal. Various expedients were recourse to, to bring down rain. We quote again.

"Which has its analogy in the fact that great people, when travelling to a distant place, yoke to their carriage at every station fresh horses or oxen which are not fatigued. Just in the same way the Sacrificers travel to the celestial world by employing at every station fresh Metres representing the horses or oxen which are not fatigued."

Here is a way of obtaining rain :—

"On the fourth day of the Dwadasha Sacrifice, the singers make *Nyunkha* of the syllable *vach* by pronouncing it with a tremulous voice increasing and decreasing the tone. This serves to make the fourth day particularly important, because the *Nyunkha* (this special mode of intoning *vach*) produces food for the singers seeking a livelihood, Wander about to make food grow by their singing for rain."—Ait. Br., Haug, vol. ii. p. 323.

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